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## *Dr. and Mrs. Barnett.*

### *A Tribute.*

NO two lives more beautifully than those of the late Dr. and Mrs. Barnett exemplify the fact that in a world of doubt and unrest one may be and do what one ought. In our most serious moments none of us can desire for more than to fill well the place in life we should fill. To illustrate to the sinning and wayward that there is a spiritual life must ever be the highest gratification which can enter the human heart.

The lives of Dr. and Mrs. Barnett were truly blended into one; they were so representative of the ideal, so full of desire to create in men's souls a hunger and thirst after righteousness, that though having passed on into the Eternal their message of peace and good will still lingers with us. Of such lives the world must be proud; the Father of all must draw near to them with his fullest presence and because of them every man must more intimately feel his relation to the Divine.

Dr. Barnett was a man of large information and scholarly habits, the simple purity of whose daily walk spoke a language more comprehensive than words. Inspired with an intense zeal for the work his whole life was devoted to the cause of missions. As a young man in 1842 and 1843 he made a hazardous trip of 2,000 miles on horseback through the Western states, seeking out members of his church and giving a word of encouragement to disheartened congregations. Later, in 1844, he was appointed by the church, together with Dr. Paulding, to establish a mission in Damascus. Here he labored with unfaltering courage for ten years. To live and work in one of the least modernized of Oriental cities, away from home and friends, at a task entirely new and among a people not in sympathy with his longings and desires for them, must have been a great hardship. What he suffered there, what dangers he underwent—we shall never know; but we do know that during that time the man of youthful years had developed into the strong and able missionary, who in the prime of manhood, in 1854, was given the responsibility of founding the mission in Cairo. After an absence of seventeen years in the East Dr. Barnett returned to America, where he was married in 1865 to Margaret Lees Duff, of Scotch Ridge, Ohio. Dr. and Mrs. Barnett returned in the fall of '65 and remained in Egypt eight years. Dr. Barnett, by his long years of experience, understood how to meet with the natives, and no sacrifice

was too great for him to make for any one of them, while Mrs. Barnett, full of sympathy and love for all the neglected anywhere, working among the women especially, won their hearts by her grace and gentleness. It was in 1873 that on account of ill health they were compelled with reluctance to bid farewell to the city of their choice.

After their return to America they located in Emporia, Kan., Dr. Barnett thinking this would be a strong center for missionary work in the West. Physically wrecked on account of his long stay in the East, Dr. Barnett died there in October of 1884. Mrs. Barnett heroically took upon herself the task of being both father and mother to her six fatherless children. The sweetness of motherhood as displayed by Mrs. Barnett was of the tenderest most beautiful type. In her loneliness and solitude she lived for them, seeking with a zeal equal to her husband's to make of them all that their Heavenly Father and their earthly father would have them to be. Refined in her tastes, with a mind open to appreciate all that is beautiful, and deeply devout in her faith in God, she made of herself a revered and cherished mother and drew about her a circle of friends of like ambitions and attainments. Mrs. Barnett's death occurred Aug. 3rd, 1903, in Albuquerque, N. M., where she had gone in search of health.

Grown to manhood and womanhood, five children are left, with the holiest and sweetest memories of both father and mother, whose love was felt in one of the happiest of homes, whose lives will ever be to them an inspiration towards kindliness of heart and deeds of love.

## *Why Should Missionary Hospitals be Established in Egypt?*

By Miss Anna Y. Thompson.

WHEN Miss Buchanan, the corresponding secretary of our Ladies' conference, wrote asking me to write an article on this subject for The Women's Missionary Magazine, she said: "I feel as if inspired by the present conditions, I could write volumes on this subject myself, for I am having so much trouble with my smallpox patients. I am glad to tell you that the third one did not have it." So that represents one instance where medical missionaries and hospitals would do a good work. It seems as if it would be almost necessary to have, in every boarding school, one who has knowledge of medicine, for there are so many different ailments among the pupils during the course of a school year. In Assiout our boarding institutions are very fortunate in having the doctors of the Mission Hospital in easy call, and in case of serious illness the pupils may be removed to the hospital for treatment. In Cairo we have been favored in having friends among physicians who have sometimes treated the boarding school pupils free of charge.

In the early eighties a Protestant hospital was founded in Cairo, where the nurses are Kaisersworth deaconesses, and two of our missionaries have been on its committee since the beginning. There was no provision, however, for free patients until seven years ago when a wealthy Scotch lady gave a sum of money whose income secures a free bed for a woman or child. The daughter of this lady when very ill had been treated in the hospital, and this sum of money was given as a thank-offering for her recovery. This third class free bed has been a blessing to us as a mission, and many of our poor have had reason to thank

for the use of it.

A few years ago an English lady, while living in Cairo, saw the poverty of the people in some huts near where her house was, and her heart was so moved with compassion for them that she secured a Syrian Bible woman to go regularly among them to read to the women, and have sewing meetings for them where they would hear the Bible explained. Then one English certificated nurse was brought out who did good work in a clinic, where a great many were treated and heard the Bible read and explained. They opened up a whole village of women, who gladly welcomed, and still welcome, a Bible woman who sits in their doorways, or on a rush mat on the floor, reading to both Coopts and Moslems, telling them the way of life. It is six years since the medical work was given up, and the Bible work and little school given over to our Mission and to my superintendence, but still the women often call me by the name of the nurse when I visit their poor homes.

The Church Missionary Society in Cairo is best known by its medical work in Old Cairo, where they have a free clinic and a fine hospital. The latter brings people from different parts of the country, especially from middle Egypt, and they have, beside their resident workers, a man set apart to visit these ex-patients in their villages, to follow up the teaching which was given them while in the hospital.

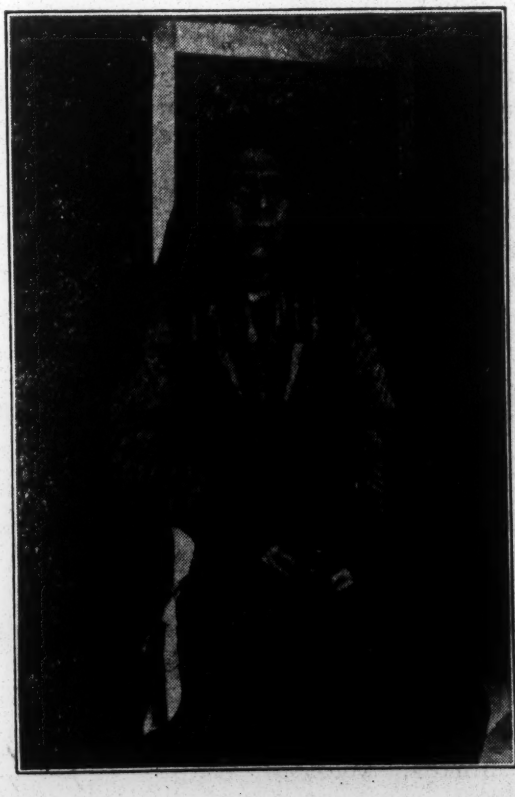
Years ago people were much afraid to take medicine and there are some of that class yet, but generally they are anxious to see a doctor about their ailments, and although they do not always take the remedies as prescribed, they like to know if their disease is a dangerous one at least.

In Assiout our hospital and medical work have been the means of helping to health many of our church members and adherents in that city and other places far and near, and of reaching many Mohammedans who otherwise would not have come under the influence of the gospel of Jesus Christ, and our physicians are sent for to go to many towns to see the sick, where they are told of the Great Physician who can cure both soul and body. The loyalty of our own people to this department of work, and their affection for those in charge of it, have been beautiful.

The name of Dr. Henry is known widely in Upper Egypt, and loved and reverenced. I have sometimes thought that one reason of his illness, and the consequent temporary absence from his work, was allowed of God, lest people should think of him more highly than they "ought to think."

There is one thing that recommends our missionary doctors—they tell the truth to their patients, so that people can rely on their judgment and depend on their word, and many realize that it is not to make money, or from worldly motives, that our medical work has been established.

Our two lady physicians in Tanta are



Miss Sayyida Michael, who was one of the teachers of Princess Bamba Dhuleep Singh in 1863-64. She is still living in Cairo and a member of our church

doing a good work in their clinics, and elsewhere, and now they are encouraged to think their work can be so much extended and improved by having the new hospital which is being built by the women of our church at home. These doctors have done much to recommend our religion by their manner and their lives, as well as by their medical skill, and their profession has brought them into contact with many who are hidden away by their religion or their customs. I often think it requires strong nerves and strong love and faith to be able to endure the strain on them, and to bear the want of cleanliness and the offensive surrounding, as so many people fear water when they are sick.

One thing which shows the need of hospitals in Egypt is the great uncertainty about the directions of the doctor being carried out in the homes of the patients, either from want of appliances or want of knowledge, or from the interference of their neighbors who so dread water and other things that are necessary for the welfare and comfort of the sick, or from the superstitions of the country. In a hospital there is more care and consequently more prospect of recovery, and under the religious instruction given in the wards from day to day, there is more of a hope of the healing touch of the Great Physician on the soul of the patients. Another benefit from hospitals is that they open up a new life work for young Egyptian women or widows who may be trained as nurses, and thus be a blessing to their fellow country people.

In our late Appeal for more workers in Egypt there were not as many physicians asked for as might be usefully employed and that in many places. In Cairo a good physician might gain an entrance into the homes of the high class, and good lady physicians could have an influence in the harems, a class not often reached except by a very limited number of doctors who are working at their profession for the honor of it, or for the income it will bring them.

May our church at home be directed as to the course it shall take in regard to the appeals sent home for workers and means both in India and Egypt, to the glory of His name. May we all consider it a privilege to work for others, and that we serve Christ, and give conscientiously of what He has given us, for the spread of the knowledge of Christ's love.

# *A Revival of Learning in Egypt.*

By Miss Minnehaha Finney.

"FROM the time that Israel's ancestors went down thither, Egypt has drawn men of every clime with a resistless fascination." Egypt is Time's eldest child. The fount of learning sparkled there centuries before other lands drank it. "The learning of the Egyptians" was a proverb long before the days of Moses. Now that glory has fled, leaving as witnesses towering pyramids, staring sphinxes, colossal statues, tombs and temples, magnificent even in ruins.

The faded glory of ancient Egypt is rapidly merging into a dawn of modern progress. One of the evidences of this dawn is a revival of learning which, though of slow growth, is deepening and widening in interest and intensity. It is the object of this paper to trace out some of the factors which have contributed to this Egyptian *Renaissance.*

The people of Egypt are grossly ignorant; less than five per cent. know how to read. It is not that there has been no system of education. The famous Mosque El-Azhar in Cairo was a university and center of Eastern culture long before the first European university was found-

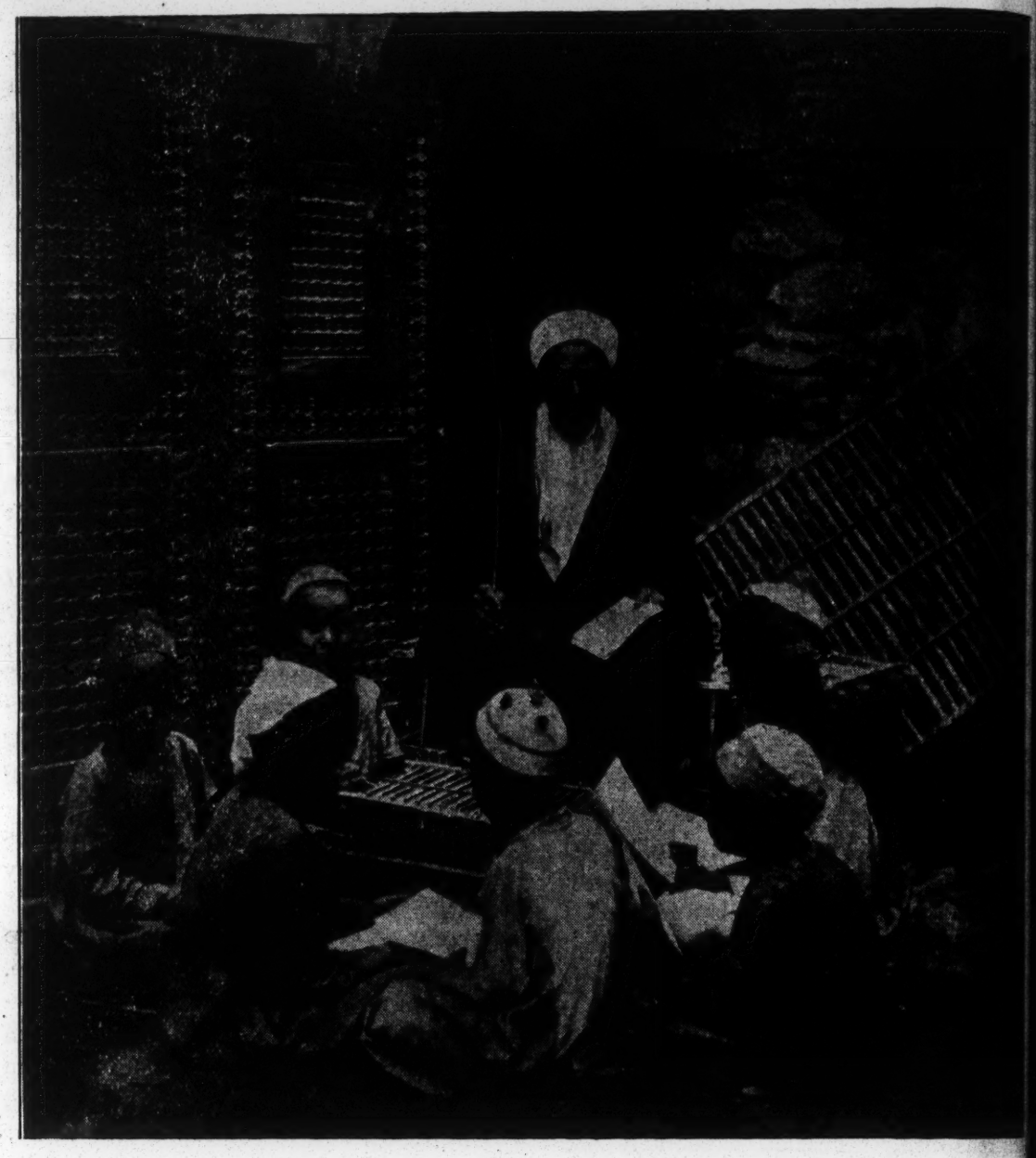
t is still the Theological Seminary of the Mohammedan religion, where Mohammedan teachers and preachers who go out o all parts of the Moslem world receive heir training. Thirteen thousand tudents are supposed to be in attendance t the present time. They represent nany nationalties—Egyptian, Syrian, Moroccan, Persian, Arabian. They are quatted in riotous confusion on the loor of the great pillared central court.

Some of them are contentedly eating, ome are blissfully sleeping, some are ervently praying with faces turned toards Mecca, and some are studying in oud voices. It seems such a Babel of onfusion that we wonder where the proessors and class-rooms are. We are told hat each of the 300 pillars supporting he roof of the court represents a classoom; and sure enough, at the base of nany of the pillars are to be seen seated n sheep-skin rugs, learned old men with roups of attentive listeners sitting about hem. As some one has aptly said, "Instead of a professor holding such and uch a chair of high sounding 'ology,' e may be said to hold such and such a illar." Little is taught except Arabic rammar, logic and rhetoric. The Koran is the chief text-book and is committed o thoroughly that it can be said backards. The memory is trained to the mpairment of all the other faculties. heir reasoning faculties especially are tunted and dwarfed. Independence of nought is unheard of and progressiveess is reluctantly tolerated. Until with- only a few years ago they taught that he earth is flat and that it rests upon the orns of a bull. When God frowns upon he bull it trembles and the earth quakes. his is their earthquake theory. They corn the idea of the earth moving around he sun. "What!" said a gray-bearded asha, "If the earth moves around the n all the pots and pans would be flying bout. Only infidels talk such nonsense. od's curse upon them!" The sky is the oof of the world. The stars are human estinies. A falling star means another man dead.

In the light of modern educational progress the University of El Azhar has been called dead, dormant, petrified. Yet has it not contributed something which even yet may be of value? The Egyptians innately possess quickness of apprehension, a ready wit and a retentive memory. The oriental system of education has developed an abnormal memory, which is of little intellectual value. On the other hand the vivid imagination and quaint humor of the Arab, which have been fostered by the haphazard system of teaching peculiar to El Azhar, are a legacy to the folklove of the future. Imagine 10,000 students sitting about the University corridors, idly conversing and sharpening their wits by inventing and exchanging proverbs, short bright sayings and stories. Many of the students who spend years thus, training their imagination and inventive wit, earn their living by going about from coffee-shop to coffee-shop story telling.

The system of education which has its fountain-head in El Azhar has many branches all over Egypt in the shape of little schools held in mosques. There are about 10,000 of these schools in existence. They are known as "*Kuttabs.*" A traveler through Egypt well describes them by saying, "Each pupil has before him his lesson written on a wooden tablet and this he is reading at the top of his voice, committing it to memory and swaying incessantly backwards and forwards—a movement which is supposed to assist the memory. If a boy looks off or stops his shoutings, the stick of the schoolmaster sets him going again. The boys learn first the alphabet, then the 99 epithets of God and then the Koran chapter by chapter. This is the sum of human knowledge necessary. If the boy needs writing or arithmetic, he learns them from the steelyard weigher in the market place."

On the same plane of utter inefficiency as an educational system are the Coptic primary schools in connection with the Coptic churches. Their text-book is the



New Testament in Coptic, which is a dead language.

The ignorance of the masses is not an unlooked for condition as the result of the system of education which has existed in Egypt for centuries. The fact is, when public instruction is spoken of in Egypt it never occurs to any one to consider the University of El Azhar, the 10,000 Mosque schools or the many Coptic schools.

It is said of Mohammed Ali, who was Khedive of Egypt about 100 years ago, that he could not write his own name. However, he had come in contact with Europe enough to know that an educational system was advantageous to a country; that the Egyptian system amounted to nothing and that if there were to be any real education in Egypt it must be brought from Europe. In his characteristically energetic manner he set about to introduce the learning of the Occident into Egypt. Sir Alfred Milner has summed up the results as follows:

"Curious and contradictory were the efforts made by Mohammed Ali and his successors to endow Egypt with the learning of the West, the nature of which they did not themselves understand, though they appreciated its effects. At one time the desired object was to be

complished by bringing European teachers, especially Frenchmen, to Egypt; at another time by sending young Egyptians to be instructed in Europe and especially in France. At one time the young Egyptians so sent were made to live together in order that they might the better preserve their national faith and traditions. At another time they were dispersed and made to live in foreign households in order that they might become the more thoroughly Europeanized. In one way or another some six hundred Egyptian scholars were maintained in Europe at the cost of the state during the past century. And meantime in Egypt government schools were founded, suppressed and founded again. Scholars were forced into them, then paid to stay. For years the struggle continued. In time the religious prejudice had begun to wear off. Europeans were pouring into the country and the Egyptians began to see that they stood at a very poor advantage in the practical business of life because of their lack of instruction. When they did begin to grasp this fact it was not the government schools to which they first turned. The richer men sent their sons to Europe others made use of the numerous European schools which had by this time become established in Egypt."

The French Roman Catholic schools, splendidly equipped institutions, have during the past century attracted large numbers from the higher classes. No definite information is at hand as to the number of Roman Catholic schools in Egypt, but in a general way it can be said that they are scattered everywhere, from Alexandria to the southern borders of Egypt and out into the remote villages. While their methods are not always praiseworthy and their influence religiously not the best, yet they certainly are to be commended for the efforts they have made along educational lines. The Jesuit Colleges in Alexandria, Cairo and other of the larger towns are said to be richly endowed. In fact none of the Roman Catholic institutions seem to lack money for buildings and equipment. The teaching force is made up of Jesuits, monks, friars and nuns of different orders. The French language is used almost exclusively, and Arabic and English are sometimes taught as languages.

More than 100 years ago Napoleon made his famous invasion of Egypt. Since that time till the English occupation, 20 years ago, the strongest foreign influence in Egypt has been French, and French Roman Catholic schools have done much to foster that influence.

For nearly one half a century another factor of gradually increasing value has been recognized as holding a place of some importance in raising the standard of the educational ideal. This factor is the schools of the American Mission, which have attained to that place only incidentally as they are established solely as missionary agencies. The system of mission schools has necessarily been of slow growth, for it has taken time to train up a native teaching force. The college where the teachers are trained is in Asyut. About 600 boys and young men are at present in attendance. Some 160 other schools of primary, intermediate and high-school grade are scattered about over Egypt. The Theological Seminary is in Cairo.

Several English missions have also opened schools in Cairo, Alexandria and other Delta towns, which are conducted practically upon the same plan as the American schools and are popular and well patronized by the Egyptians. From among these schools the mission school for the Jews of Alexandria, established some 40 or more years ago by the Established Church of Scotland deserves special mention.

The influx of foreigners from Europe and the Levant has made Egypt a very cosmopolitan country. The children of these various nationalities are for the most part educated in their own parochial schools. Generally speaking these schools are very inefficient. A Greek college in Alexandria and the German Protestant schools in Alexandria and Cairo are exceptions and have the reputation of being up to date. Among the parochial schools those for the Jews are particularly unique. They are solely for the instruction of the Jewish boys and girls in

Hebrew, as it is considered necessary for every Jew to know the language of the Old Testament.

During the past few years, since England has had control in Egypt, a striking change has come over the government schools. Their bad reputation of former years has been wiped out; they have risen in the estimation of the people and are being much more largely patronized. The ministry of public instruction has not left a stone unturned to make the schools equal to the best of our schools in England or America. "The exact counterpart of the Egyptian system of public schools," says Lord Cramer in his last report to Parliament, "exists in no other country, because it is an outgrowth of the special conditions and needs of Egypt."

At present there are 50 government schools of three grades, which correspond to Intermediate, Grammar and High school grades respectively. The primary grade does not yet exist, but steps are being taken by the ministry of public instruction to develop the motley group of 10,000 Mosque schools scattered all over Egypt into carefully directed and inspected government schools of a primary grade. The advance of education in Egypt is not by any means wholly a question of money. The want of qualified native teachers constitutes an insuperable obstacle to very rapid progress. The teachers in the government schools are the best native talent that can be employed, together with a large corps of English professors, many of whom are trained in Oxford and Cambridge.

In addition to these government common schools there are eight colleges, well equipped and manned with English and French professors. There are the schools of law, medicine, engineering, agriculture, three Normal colleges and a technical school.

With all that the government is doing for education the masses are not yet benefited. The tuition fees are too high for the poorer classes, and the masses are poorer. The fact is, the fees are kept high purposely to prevent the schools from being overcrowded. The greatest good these schools are doing for the masses is to stimulate in them a desire for education which leads them to seek it elsewhere. As an effort to satisfy this desire many private schools are being opened all over Egypt. Moslem and Coptic secret societies are very active in opening schools in their respective localities.

The great danger of this intellectual impetus is that the people will get wrong ideas of life, it being the tendency for even those with the most meager education to scorn manual labor and seek employment as scribes or clerks, which is deemed more in keeping with their intellectual attainments. To obviate this danger several industrial schools have been established by the government and by societies, one known as the Mohammedan "Benevolent Society" and another a Roman Catholic Society. Industrial schools are expensive establishments and the American Mission has never felt able to undertake them, even though many requests have been made that they should. When the dam across the Nile at Asyut was being built, an Egyptian of some wealth was so much impressed by the fact that all the skilled and well-paid laborers, such as stone-cutters and masons had to be brought from Italy, while his own people could only be hod-carriers and mixers of mortar with a small wage of a few cents a day, that he begged the mission to undertake an Industrial school and promised to give financial aid.

A healthy sign of this revival of learning in Egypt is a rapidly growing sentiment in favor of female education. It is the almost universal opinion among serious minded Egyptians that there is no hope of raising the standard of life among them till their women have received the advantages of domestic and mental training. All sorts of schools for girls, of various degrees of efficiency, are in existence—government schools, French

Roman Catholic schools, Jewish schools, Moslem and Coptic private schools and mission schools. The American Mission has three boarding schools for girls where domestic training is given, one in Cairo, one in Asyut and one in Luxor. Plans are being made to increase the number, for the great cry all over Egypt is for schools for girls.

Many more than can be accommodated are attracted to the American Mission schools for both boys and girls because the Egyptian Evangelical church has the reputation of being the best educated class of people in Egypt. The last census of Egypt showed that only 48 in 1000 could read, while a special census of the church members and adherents showed that 365 in 1000 could read. The school is the first step towards reaching a needy people. They always welcome the missionary who goes to them with a school. Thus in touch with them the opportunities for teaching and preaching Christ are more than can be estimated.

*Alexandria, Egypt.*

## *Bakheeta Salih, An Egyptian Bible-woman.*

By Miss Rena L. Hogg.

WE HAVE a Bible-woman at work in Asyut, Bakheeta Salih by name. She is a simple, earnest, faithful soul, who has experienced many of life's sorrows and has tested for herself the promises with which she tries to strengthen the faith of others. Eight of her ten children have been taken from her. Two are left, a little girl in school and a boy of seventeen, who having received a partial education is finding it no easy matter to secure the kind of position he desires, and meanwhile is his mother's care and hope and the apple of her eye. Her husband was for long in the employ of the mission, being servant to Miss McKown for a while, afterwards doorkeeper in the girls' school and later in the hospital; but he has worn out every one's patience by his irascible temper, his term of service in every sphere being enlivened by periodic explosions, often followed by dismissal, intercession and forgiveness. Having thrown up his work once too often, he has for two or three years had to look elsewhere for support, and is finding to his cost that it is not every one who can bear with his moods and tenses. As he is thus forced to spend much of his life in idleness, his wife has taken up the bread-winner's burden and by her meagre salary is supporting herself and her family.

She was already teaching six pupils before she undertook the regular work of a Bible-woman, but she has since found her way into many houses where no instruction of any kind was being received. Twenty-four houses are included in her beat. In many of these she simply reads and expounds, while in others she teaches the women to read.

I enjoy very much an afternoon spent with Bakheeta and always feel that she has done me good. She has a sympathetic, kindly way with the women and seems to be welcomed by those quite above her in position. Her strong simple faith and the keen relish she feels in her work are infectious. One thing I envy her is the ease with which she decides what passage to read and to make the text of her lesson. To me this is always a problem unless something in the family circumstances, or the drift of the preliminary conversation, points strongly to some special need. But Bakheeta says it is all good and that the Lord seems to show her how to choose, for no

Bakheeta Salih.

matter what she has selected it always turns out to be just the portion desired and the Lord guides her as to what to say. To be perfectly honest, however, I must explain that it is not vital to her discourse what her text may be, as it certainly does not limit her. It is a good thing to have a text to start from and once she has started, of what consequence is it where she goes? It is all good if it is in "the Book" and there is a wide field over which to roam.

I like to hear her talk. There is no cant. One has only to look into the good kind face and notice the tones of her voice to be assured that it is from the fullness of her heart tnat she is speaking, and what comes from a sincere loving Christian heart does surely, by the influence of God's tender pleading love, reach other hearts and rest there. I could wish we had many more Bakheetas.

*Asyut, Egypt.*

## *Some Dark Lines of Missionary Experience.*

By David Strang, D. D., of Beni Snef, Egypt.

NATURALLY we like to think of our own lives as having a beneficial influence on the lives of others with whom we come in contact, and we naturally find more pleasure in telling of successful than of unsuccessful efforts, yet we should probably give a truer picture of our experience if we told oftener of the latter.

We live here in Beni Suef in the second story above the basement of a considerable house whose first story is occupied by

the agency of the Sugar Refineries Company. As we have to use the same stairway as the agent and his servants, we see them quite frequently, though we have not become at all intimately acquainted. This will appear less strange when it is mentioned that the present agent and two others who have been here are all Jews and speak French or Greek in preference to Arabic and do not speak any English. More than a year ago the agent then in charge had a very black servant named Surur, who had been a soldier in the Sudan. He looked not far from thirty years of age; was bright, strong and active and appeared unusually cheerful. His wife, also very black, about the same age but less active on her feet, was not in service with him, but was often coming and going and seemed happy and proud of her husband and their little girl, who might be three or four years old. Womanlike, Mrs. Strang became interested in the little girl and though she could not make her understand much, easily persuaded her to be quite friendly.

A few months later in the hot season, when the cholera was raging, we left here for a little over two months. When we came back the cholera had abated and affairs appeared to be proceeding as usual. But in a day or two we noticed that another servant had taken the place of Surur, and his wife and daughter came about no longer. We inquired what had become of him and were told he was dead. We sent for Hednallah, the wife, and she told us he had been taken ill one night about midnight and before the following noon he was dead. She seemed heartbroken and very greatly distressed; told us she was quite alone except for her child; that their earthenware had been destroyed and a good part of their clothing burned by the sanitary officials, and that a few dollars given her by her late husband's employer were quite exhausted. We asked if she would come and wash for us. She said she would be glad to do so. She came and was more amenable to directions than some of her predecessors; so we still employ her.

She had not been long engaged as washerwoman till a man who might be supposed to know, told us she was married again; that her new husband provided for her and that her tale of destitution was trumped up as an appeal to our charity. We told her of this, but she stoutly averred that she was not married and that such an early remarriage would be a disgrace. Mrs. Strang asked me which she was to believe. I told her that though the man is certainly a "gifted liar," it was not easy to see what motive he had in this case for lying. As time passed we learned beyond a doubt that she is married to a man who already had two other wives. She now admits it and says that one of them stole a pair of shoes from her. But my sheet is full. Possibly I may tell more of her another time.

# *Our Mission Fields; Their Needs.*

MRS. W. P. WIEGERING.

ONE man standing with outstretched hands, crying for help, was the appeal which brought the first missionaries to Macedonia and through Europe. Today in a village in one of our mission fields is a girl forced to live in a home where she is hated and abused because she wanted to confess her faith in Christ. This is but one of the many appeals, some expressed by silence and the hopelessness of fate, others by effort to get away from a life no longer to be endured. Every wife and mother, in these heathen homes, untaught Christian woman and girl, and Oh! there are many, is a strong appeal to us

who know of the light and liberty of the gospel, to respond to Christ's last command, "Preach the gospel to every creature, teach them to observe all things." "Lift up your eyes and look on the fields; for they are white already to harvest."

It is now almost fifty years since our United Presbyterian church established foreign missions in Egypt and India. In 1854 there were in the city of Cairo two American families. Now we have 55 individuals who have gone from our shores as missionaries to Egypt. Not a small group of 25 who listen to the gospel story but 13,000 who every Sabbath listen to the preaching of God's word. We have here 52 organized congregations, with a membership of 6,8000, who have contributed $22,000 to carry on the work. In Egypt there are eight million people who look to our church for the Gospel of Eternal Life. 280 new missionaries are asked for Egypt in order that for every 50,000 of the population there will be one ordained missionary and one unmarried lady missionary.

In 1855 three missionaries arrived in India. Now we have a force of 69 who work among five million of people, who will be *lost* if the members of the United Presbyterian church are unfaithful. We have in India 23 congregations, with a membership of 9500, who have contributed $11,000 for their support. An appeal comes from India for I30 new missionaries—one man and one lady missionary to every 50,000. Can one person teach 25,000? Manifestly not. Hence our plea is a double one. Pray the Lord of the harvest that out of the native church He may send such helpers as are needed to carry the gospel to every creature of our field. It takes a year's study before active work is begun by new missionaries. Delays are dangerous. The King's business requireth haste.

It is not realized by many in our home church that our church is occupying in Africa a field stretching over nearly as great an actual distance as from New York to San Francisco. From our last station in Egypt to our first in the Sudan, a distance of 1,100 miles, there is no missionary work done. At present it is difficult to determine how large a force of workers may ultimately be needed for the work in the Sudan, but at least 25 additional workers are needed for the present. What a glorious field is set before us—the opening up of the Nile Valley from Alexandria 2,000 miles towards its source! There is before the United Presbyterian church at the present time the grandest opportunity ever set before any church since the Master said, "Go ye into all the world and preach the gospel to every creature." The land of present opportunity is spelled with five letters, S U D A N.

Do we realize that our work among the North American Indians is a foreign mission work? True they are on American soil, but our missionaries are with a people of strange customs and a foreign language, a people who have not God's Word in their native language. Oh, the crying need of work and Christian workers among the Indians! Souls are perishing. Do not slumber in your tents, Christian soldiers. Miss Ella Montgomery, of Warm Springs Indian Mission, says, "If the people at home only knew how many unsaved souls died on this reservation each year, they would be roused to earnest work and prayer. Let the voice of prayer rise as one mighty cry to the Father above that these poor Indians may be turned from darkness to light."

The Board of Freedmen's Missions report that they have now 16 stations, and the number of missionaries employed by the Board is 105. There is evidenced all the time a larger effort on the part of the people to help themselves. The fields occupied have been entered manifestly by the leading of the Spirit. They are wide and needy and are yielding gradually to the beneficient influences of the Gospel, and are thus gradually being transferred into fields of usefulness.

How can these desert fields be renovated and made a garden unto the Lord?

Not only by bringing the Water of Life into every city, town and village, but by bringing it into every home and to every heart by personal contact. This work devolves upon us. Let us hear the voice of God saying unto us, "I have set thee for a Light of the Gentiles."

The canal system of irrigation effected a complete transformation in certain districts of India. But how was this change accomplished? By one or two civil engineers and a few native helpers? No. The great work could never have been accomplished by a small force. It required a large number of civil engineers and a force of native helpers consisting of hundreds. Is the problem before the church, that of the evangelization of India and Egypt and the redemption of the Indian and the Freedmen, less difficult than that which the government had to face in the irrigation of the barren desert? Is the barren soil more hardened or more unproductive without water than that of the human heart without the Water of Life? I think we will all say, no. Rev. Mr. Holliday writes: "Many times I have had a sad heart when I found family after family that had been without a teacher for many years; children unbaptized, untaught, some married to heathen; many heathen customs followed as of old, and not a few lost—lost I fear forever—to present Christian influences. And why? Because we of our little band were too few to follow up the growing work. I do not think that my little group of workers and myself reach more than 40,000 to 50,000 annually. This is a liberal estimate. Many villages are only reached once a year with Christian influences and hundreds of others are not touched at all." He adds "I can only stake off new claims. Who will come to hold them for our King?" Is God not able to put it into the hearts of our young people to give themselves to this work? Christian fathers and mothers, will you withhold your choicest treasures, your sons and your daughters, to do this great work for the blessed Lord? 150,000 in India and 200,000 in Egypt die without knowledge of the Saviour every year. Do you know that each member of the United Presbyterian church, you and I, each one of us, is responsible for the salvation of 130 in India and Egypt? Are we doing all we can to further His Kingdom? We as a church assume the responsibility of reaching these people with the Gospel. If we fail in our duty, how shall we appear before the Judge of all the earth, who commanded us to feed His lambs? If each Presbyterial could have a missionary in the field, and each woman in every Presbyterial could sacrifice some comfort or luxury that this end could be accomplished, we could reach some for whom Christ died.

Fifty young men in our missionary training college at Asyut, Egypt, have volunteered to go as missionaries of our church to the Sudan. What a thrilling, inspiring and important message for us since our home church has issued such a call for workers in India, Egypt and the Sudan! The great Christian influence which it is exerting upon the hearts and lives of its students is manifested by this remarkable spirit of self sacrifice and service evinced by so large a body of young men in gladly offering to devote their lives for the extension of Christ's Kingdom among the barbarous tribes of the Sudan, where millions have never heard the Gospel message. We do trust that means will be forthcoming from our church that will enable these young men to go as missionaries.

We are aware that the sending out and support of such a body of men and women as is now being asked for in these great mission fields will require much larger gifts and sacrifices than have yet been made by our church. But we believe such a force as has been indicated is absolutely required, if we are to make an honest and reasonable effort to reach with the Gospel the people now living. Even if supplying the total number of missionaries needed in Egypt, India and

the Sudan should require an expenditure equal to nearly one-half the amount spent by our church in supporting its present work in America, would not such an expenditure be easily possible if our church were filled with the compassion of the Saviour for the lost, and would not the expenditure be justified many times over if it resulted in the evangelization of 13,000,000 of people, the number in our mission fields in Egypt and India not including the Sudan?

Our General Assembly and Women's General Missionary Society have mapped out a course which if faithfully followed must result in larger missionary effort. If any one denomination will occupy its field adequately, its example will have a most powerful influence in leading the whole church into a forward moyement for the speedy spiritual conquest of the whole world. J. Campbell White says, "I verily believe that if our church carries out the policy of the General Assembly, and sends out within a few years the whole force of workers which has been appealed for, it will result in such a universal forward missionary movement as shall hasten by a generation the world's evangelization."

$500,000 has been suggested as a sum, none too large, for the United Presbyterian church to raise to commemorate the close of the first half century of her missionary work. Gratitude to God demands that it shall be done. "Where are the nine?" asked the Master, of the lone leper who returned to give thanks. We have been richly blessed, and ordinary gratitude demands a substantial appreciation of God's goodness to us. Such a movement would deepen and crystalize into definite form our church's loyalty to this great cause. The present crisis in our missionary work calls for the raising of at least this amount aside from the contributions to the regular work.

This last year a notable gift of $6;250 for the mission work of our church was received from a Greek boy who is a student in our training college at Assiout, Egypt. This sum was received by him as a bequest, and by his desire all, his all, is to be used in the mission work of our church in Egypt.

### WHAT SHALL BE THE MOTIVE IN OUR GIVING?

*The need?* Yes. With the fields white for the harvest, with the laborers few and overworked, "Who knoweth whether thou art come to the kingdom for such a time as this."

*Personal prosperity?* Of course. Lift the prayer, "Lord grant that this faithfulness in ministering to my needs may lead me to faithfulness in ministering to the needs of Thy Kingdom." Then strike a balance in your account book and give as God has prospered you.

*Loyalty to the Church?* Certainly. Debt is as disgraceful to the church as it to the individual. The church's honor is at stake. Pay your quota in full, which is a debt, and then give as much more as you can.

*Love for Christ?* Yes, this is the supreme motive. The cause of missions is nothing to you or to me if it be not the cause of Christ. Africa waiting? India waiting? Is Jesus Christ waiting to see of the travail of His soul? How long shall we keep Him waiting?

The source of all power is prayer. All our missionaries need prayer to make their work effective. The home church needs prayer that its faith fail not, but claim the blessing. The mission churches need prayer that the Spirit of wisdom and devotion be poured out upon them. Let each one of us have a well beaten path to the throne of Grace for our home and foreign missionaries. *Some can go, more can give,* ALL *can pray.* Without prayer Christ's Kingdom will never be established, and the progress of that kingdom is so slow for the simple lack of prayer. It marks a definite stage in the progress of the Christian life when prayer for missions finds a definite place in one's morning and evening devotions. There are timid hearts that may be filled with courage, and secret disciples who

may be brought out into an open confession of Christ through prayer. There are workers whose power for service could be doubled through prayer. There is not praying power enough in our church today to enable us to succeed in the great enterprise to which we wish to go forward, but it is perfectly possible for us to enter upon such a ministry of prayer as will bring on a flood tide of Spiritual power, and make possible the fulfillment of our church's mission to the world.

There are multitudes yet out of Christ. All round us as well as in foreign lands there are many who know not the joyful sound of salvation. What then is your duty? It is ours to preach Christ; it is God's work to give results. We need to to get down on our knees and pray to Him who giveth liberally. Let us not be satisfied simply to be saved ourselves, but like Paul, desire to have many souls saved as our crown of rejoicing. I do pray that we shall all have some trophy to lay at our Saviour's feet. The farmer has now gathered in his harvest. If he had simply neglected it, the crop and labor would have been lost. May it not now be an opportune time to gather sheaves for the Master? For look unto the fields, they are *ready* for the harvest. If we look we will see that almost all the nations of the earth are ready for the uplifting influences of the Gospel and its saving benefits. Such an impetus ought to take hold of us that we could not rest until we have done something to advance the Kingdom of our Saviour. I wonder how many of us are willing to say from the heart—

"Put any burden upon me, only sustain me;
Send me anywhere, only go with me;
Sever any tie, but this tie
Which binds me to Thy service and to Thy heart."

Oh, that we might be anything or nothing, that Christ may be magnified and exalted in all the earth. I like the mission studies we have in our W. M. Society and those arranged by Mr. Watson for our Y. P. C. U., for I think it will touch our conscience, quicken our pulse, tune the heart to a higher service and the life to a loftier purpose.

When Pharoah was pursuing Israel you remember that God said to Moses, "Wherefore criest thou unto me? Speak unto the children that they go forward." Is not God saying to us "go forward?" Our prayers for missions will get no answer till we go forward. Jas. S. Martin says this is now our Kadesh Barnea. And he says, "I firmly believe that if we do not heed the present call, we will not only lose the blessing, but will call down the curse of God upon us." We may think that our church is not able to secure 500 more missionaries and to support them. Let us remember the work is God's work and that he is able to raise up these helpers, and if our present wealth is not sufficient to support the work He has given us to do, He is able to pour the wealth of the world into our coffers, if necessary, in order that we may obey His command. Let us go forward.

We stand at an open door where our fathers never stood. A new responsibility rests upon us—a new duty of walking nearer to Jesus than ever before. We should try to get so near Christ that we may lay all our burdens in His hand. The man of power is not the one who can say "I will," but one can say, "Not my will, but Thine be done." Submission to God's will is the secret of power in prayer. Get near enough to Jesus to hold Him to His promise. Get so near that he will be like a friend walking by your side.

Let us remember that from this moment we are nearer the eternal world than ever before. We are nearer that moment when we shall be able to look up into the face of the one we love and be able to say, "This is Jesus." So then I must work the work of Him that sent me while it is day, for the night is coming. I go forth upon my way. Who will come after me? On friends, let us rise and go after Him. Let us answer His cry with one voice. Cannot some one speak the word that will lead the whole church to rise in her strength and say to Him, "Here am I,

send me?"

In view of the needs in all our mission fields, the vital question to each one of us is, What am I going to do about it? In a very real sense, the whole non-Christian world awaits my answer. 15,890,000 non-Christians in our own exclusive mission fields, await my answer. Jesus Christ who laid down His life for these people, awaits my answer. And He adds a motive strong enough to move every one who really loves Him. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." "Lord what wilt Thou have me do?"

*Youngstown, Ohio.*

## *Suggestion.*

By MARIANNE FARNINGHAM.

I cannot tell why there should come to me
A thought of some one miles and years away,
In swift insistence on the memory,
Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet
To talk of plans or changes, day by day,
Of pain or pressure, triumphs or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spare thought
For days together of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right—
And so, in case he needs my prayer, I pray.

Friend, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer, as interlude;
Be very sure I need it, therefore pray.

# Editorial.

"Rich gifts of God. A year of time!
What pomp of rise and shut of day,
What hues wherewith our northern clime
Makes autumn's dropping woodlands gay,
What airs outblown from ferny dells,
And clover-bloom and sweetbrier smells,
What songs of brooks and birds, what fruits and flowers,
Green woods and moonlit snows, have in its round been ours!

And I will trust that He who heeds
The life that hides in mead and word,
Who hangs yon alder's crimson beads,
And stains these mosses green and gold,
Will still, as He hath done, incline

s gracious care to me and mine;
ant what we ask aright, from wrong debar,
d, as the earth grows dark, make brighter every star!

ave not seen, I may not see,
y hopes for man take form in fact,
t God will give the victory
due time; in that faith I act.
nd he who sees the future sure,
he baffling present may endure,
nd bless, meanwhile, the Hand that leads
he heart's desires beyond the halting step of deeds."

*John Greenleaf Whittier*

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Nineteen hundred and four has come; as come, indeed, only to go. Another ear has been granted to us, not that we ay seek for enjoyment simply, not alone ven for self-improvement, but that we ay declare God's glory and may try to ead the sinner into that narrow path of hich the end is bliss. May the readers f the Magazine be blessed with many ears of usefulness here on earth and fterwards with an eternity of peace and oy in Heaven.

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The Magazine has lost a warm friend the death of Mrs. W. R. Ford, of the econd Church, Pittsburgh, which occurred on October ninth, 1903. She was the congregational Magazine agent, and herself paid for several subscriptions for the benefit of others. Word has reached us also of the decease of Mrs. J. W. Scott, of the Third Church, Pittsburg. She was a member of the Memorial Hospital Board, and interested in the work of the Lord.

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It is most encouraging to receive letters from various points giving hopeful accounts of the progress of missionary societies and of their interest in their courses of study. One such communication from Oakland, California, contains this cheerful news: "The work of our church is purely missionary, and the last quarter has been the most encouraging since we came. Our missionary society has enjoyed the study of 'Lux Christi' and the attendance and contributions have been larger than at any time since we came. Our Junior Missionary Society numbers twenty-seven, and is trying the investment plan to make money for missions. So far they have been successful. We enjoy the Magazine very much and wish every family in the congregation could take it."

Another friend writing from Findlay, Ohio, says: We are making two studies in review of the report of Foreign Missions. Next month we will study India. The pastor's wife, Mrs. J. J. Thompson, has sent out a long list of questions on the report, and all are expected to answer them in writing. This will require a careful study of the reports for our edification. * * * We feel closely connected with India, as our pastor's wife has two sisters there, Mrs. W. E. Nicoll and Miss Laurella G. Dickson."

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Information has reached us that Miss Anna Jensen, of Chariton, Iowa. has been appointed to go to the Indian mission at Tama, Iowa. For some months now Miss Campbell has been holding this isolated field alone, and she rejoices in the prospect of soon having assistance and companionship.

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A paragraph in the "The Indian's Friend" states that last year the Indian women's missionary societies of the Congregational Church raised over $800, and those of the Presbyterian Church contributed $1524.10. This must have meant self-denial.

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All who have been edified by reading "The Missionary Review of the World," of which Dr. A. T. Pierson is the able editor, will regret to learn of his daughter's death, which occurred lately from typhoid fever. Miss Pierson had for two years been employed in mission work among the native women in Central India. It was in Calcutta that her death took place.

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"He came to my desk with a quivering lip—
The lesson was done—
'Dear teacher, I want a new leaf,' he said,
'I've spoiled this one.'
In place of the leaf so stained and blotted
I gave him a new one, all unspotted.

And into his sad eyes smiled—
'Do better now, my child.'
I went to the throne with a quivering soul—
The old year was done—
'Dear Father, hast Thou a new leaf for me?
I have spoiled this one.'
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled—
'Do better now, My child.'"

*Kathleen R. Wheeler.*

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The Magazine is desirous of serving in every legitimate way the interests of our Women's Missionary Societies. As these would no doubt be advanced by the publishing of the Presbyterial Society reports, we have regretted the omission of such reports from our columns for some time past. The reason has been the crowding in of other material, whose production has seemed imperative. It is our intention, however, in the future to arrange some method by which these useful reports may appear more satisfactorily. We ask for patience on the part of our readers. Sometimes, on our side, we have need to exercise that grace.

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We have been at much pains in planning this special Egypt number, and are gratified at having secured the good material which appears. Our illustrations also are, we think, worthy of the attention of the reader. To the saintly Dr. and Mrs. Barnett, we delight to give honor; for they, in its incipience, benefited the Egyptian mission with their earnest deeds and with their fervent petitions at the throne of grace. In large measure, their great faith has seen fruition, though they themselves no longer join in the prayers of earth. The interesting pictures which portray people and things in Egypt we owe to the generosity of Miss Kyle and Miss Finney. A special page has been inserted to show the faces of the new missionaries who went out last Fall. It is our happiness also to introduce Miss Alfaretta Hammond, of Cedarville, Ohio, and Dr. A. F. Grant, of Lenox, Iowa, who expect to sail for the foreign field early in 1904; also the likeness of Rev. Mr. Walker, who also has been recently appointed to the foreign field.

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Announcement is made of the ap proaching marriage of Miss Best, Washington, Pennsylvania, and Rev Glenn Moore, who is associated with ou mission in Egypt. We have ourselves n direct information regarding the matter but have seen the statement made th the wedding is expected to take place be fore long in Cairo.

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The Sixth Interdenominational Confe ence of the Woman's Board of the Foreig Missions for the United States and Cana da will be held in New York, January 1 14, 1904. This will undoubtedly be gathering of much value.

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The Silver Jubilee of the United Pres byterian Woman's Association must hav been an interesting occasion. We hav borrowed from the pages of the Unite Presbyterian part of its account of thi anniversary celebration :

***Woman's Association Silver Jubilee.***

The ladies connected with the Unite Presbyterian Woman's Association wer very happy at their silver jubilee in Old City Hall, Pittsburgh, Friday evening Dec. 4. It was an occasion of congratu lations over the good work which God had permitted them to do in these past twenty-five years. The sight was very pleasing as one entered the large, well illuminated hall. The room was tastefully decorated in flags, bunting, palms and smilax, and well filled with happy people. On the platform were large por traits of Mrs. Samuel Collins, the firs president of the association, and of Dr. and Mrs. James M. Fulton, its organizers and on the curtain back of the platform were the silver figures, "1878" and "1903."

Mrs. H. C. Campbell, president of th association, gave a brief address recount ing the progress of the women's work and what had been accomplished during the past twenty-five years. They began in an unpretentious way in a house on Sher man avenue, Allegheny, next door to a saloon, and with no money pledged, but with unlimited faith in God. Now they have three great institutions—the Or phans' Home, where 2,100 orphans ha

been cared for; Memorial Hospital, which. in the 15 years since its organization, has treated 1,739 patients, and an Old People's Home, which has cared for 100, there being 55 in the home at the present time. The value of the property owned by the association is not less than $200,000. It should be said in this connection that Dr. C. Jane Vincent, and the entire medical staff connected with these institutions, have given their services gratuitously. Mrs. Campbell stated that it is the intention of the association to erect a new hospital on their valuable grounds in Wilkinsburg to cost $125,000, of which one-half is now in sight. The action of the association in abandoning the annual bazar for this year has been justified. The money received last year amounted to the splendid sum of $5,779. This year voluntary contributions and pledges have been received amounting already to $5,700 and before the books are closed will reach at least $6,000.

Dr. R. M. Russell, of the Sixth church, Pittsburgh, followed in a delightfully entertaining congratulatory address in behalf of the United Presbyterian churches. He congratulated the women on their noble and self-sacrificing work and upon the broad lines of faith upon which they had builded.

An interesting fact connected with the association is that there have been but three presidents during the quarter of a century since the organization. Mrs. J. S. Collins was the first president and one of the charter membors. She died Jan. 22, 1903. The second was Mrs. J. M. Fulton, who has also passed to "the rest that remaineth." Mrs. H. C. Campbell, the present incumbent, has filled this position most successfully for over twenty years.

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### *Notice.*

The little book "Recitations and Exercises for Juniors and Little Light Bearers No. 1," will be ready by Dec. 22nd. Price 10c per copy. Presbyterial literature secretaries should order from Miss Elizabeth Caughey, Otto, Pa.

There has been some delay in publishing this little book as there was a desire to have it contain the Junior exercise given at the convention in Allegheny. Some of the parts had been lost and it required time to get all together. This is a delightful exercise for nine boys prepared by Mr. Clarence Williamson, who spent several years in Assiout College, Egypt, and it tells of the work of our own church in that country.

LEAFLET COM.

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### *Notice.*

Attention is called to two errors in September Treasurer's Report interest and payment of Parsonage Loan of San Francisco for $138.80, which was omitted. The total amount received was $4205.17 instead of $4066.37.

ELIZABETH C. BROWN,
Assistant Treasurer.

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### *The Book Shelf.*

**"PRINCELY MEN IN THE HEAVENLY KINGDOM." BY HARLAN P. BEACH, M. A., F. R. G. S. Published by the United Society of Christian Endeavor, Boston and Chicago; price, fifty cents, cloth; thirty-cents, paper.**

This text-book will be an acceptable, nay more, a desirable addition to the bibliography of China. The more of attention which can be centered upon that country now, and the more of authoritative literature which can be collected about it, the better will it be for the Union Missionary Study plan. Certainly, it will be possible for most societies to acquire a library containing information appropriate to the various themes suggested in the program assigned.

"Princely Men in the Heavenly Kingdom" is one of that series styled "The Forward Mission Study Courses." The author, Dr. Harlan P. Beach, has an honored name among those who strive to advance the kingdom of Christ. As may be surmised, the word "heavenly" in the title has a double intention; for the heroes described are, we believe, subjects of the kingdom of Heaven,—though they would scarcely have styled themselves "princes,"—and they labored in the so-called Celestial Empire where, by their labors, they no doubt did something to aid in making the epithet a true one, as far at least as the real converts to Christ were concerned. The missionaries considered biographically are Robert Mor-

rison, John Kenneth Mackenzie, James Gilmour, John Livingston Nevius, George Leslie Mackay. A chapter is added on "Princely Martyrs of China's Spiritual Renaissance," which deals briefly with those who held not their lives dearer than the truth during the horrible Boxer uprising in 1900. There are also appended a map and book-lists and suggestions as to methods of managing mission study classes and of reviewing the several chapters of the book itself. This small volume is intended for a convenient text-book merely, and hence lays no claim to giving exhaustive biographies of the characters who are presented, nor to affording complete consideration of all topics that are introduced. M. H. W.

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## Outlined Programs for 1904.

### JANUARY—A SELF-CENTERED EMPIRE.

1. China's Limitless Resources.
2. Floods and Famines.
3. Life on the Waterways and in the House-boats.
4. China at the Time of the Trojan War.
5. Mongols and Manchans.
6. The Troublesome Tartars.
7. Comparison between the Reigns of K'ang Hsi and his Contemporary, Louis XIV of France.
8. The Great Wall and Other Public Works.
9. Resources for Chinese National Conceit.
10. China a Literary Nation.
11. The "Arrested Development" of China.
12. Home and Child Life in China.

### FEBRUARY—EGYPT.

1. Bible Reading: Egypt in Prophecy.
2. Aspects in which Civilization without Christianity has proved a Failure.
3. Spiritual Conditions in the Native United Presbyterian Church.
5. The Training of Missionaries after they reach the field.
6. The teachers in our Egyptian schools: what is their relation to the more direct Mission Work?
7. A sketch of the Present Status of work in the Soudan.
8. What constitutes a "Call" to Foreign Missionary Service?

### MARCH—THE RELIGIONS OF CHINA.

1. Weakness of China's Religions as Compared with Christianity.
2. Popular Superstitions in China.
3. Temples, Towers and Pagodas.
4. Life of the Lamas.
5. Chinese Religious Education in the Home.
6. Evil Effects of Nature Worship.
7. Secret Sects and their Influence.
8. Ancestral Worship and its Effects upon Character.
9. Feng Shui or the Science of Luck.
10. Why the Proud Literati oppose Christianity.
11. Compare the Confucian White De College with Christian Colleges in England and America.
12. Peking, the "Forbidden City."

### APRIL—NORTH AMERICAN INDIANS.

1. Duties we owe to the Indians: (a) to learn about them; (b) to Christianize them; (c) to educate them; (d) to provide for them.
2. Subordinate benefits brought to the Indians by the Christian mission.
3. A Sabbath day among the Indians at Simnasho.
4. A Description of Indian child-life.
5. Propriety of United Presbyterians securing government positions among the Indians.
6. Story of our Denominational Work among the Warm Springs Indians.
7. Work in behalf of young Indians.
8. Progress at Tama.
9. What may the Indian become?

### MAY—THE PEOPLE OF CHINA.

1. The Opium Habit and Other Elements of Weakness in Chinese Character.
2. Elements of Strength in Personal and National Life.
3. Poverty and Industry of the Chinese.
4. Lack of Privacy and Love of Noise.
5. Marriage and Mortuary Customs.
6. What the Chinese Eat and Drink.
7. Inconveniences of Travel in Far Cathay.
8. Doctoring in China.
9. How Women are Handicapped.
10. Infanticide and Footbinding.
11. "Chinese" Gordon and the T'ai P'ing Rebellion.
12. Some Epoch-making Treaties.

### JUNE—THE FREEDMEN.

1. Descriptive Sketch: A Trip of Observation to our Freedmen's Stations.
2. The New Type of Negro Womanhood.
3. The Mission Farm Project for the Negro: Is it wise and successful?
4. Character Sketches of some of our Negro workers.
5. The Christianization of the Negro Women a Potent Factor in Evangelizing the colored Race.
6. A Catechetical Exercise compiled from "The Freedmen," (a leaflet published by the Women's Board.)
7. Changing Conditions.

### JULY—CHRISTIAN MISSIONS. PART I.—FROM EARLIEST TIMES TILL NEAR THE CLOSE OF THE NINETEENTH CENTURY.

1. The Door Opened to the Gospel.
2. The White Man's Burden in China.
3. The Nestorian Tablet.
4. Fibre of Faith among the Early Converts.
5. Native Preachers and Teachers.
6. The Two Roberts—Morrison and Milne.
7. Williams, the Pioneer Printer.
8. Peter Parker and Medical Missions.
9. Power of Christian Literature in the Flowery Kingdom.
10. The China Inland "Faith" Mission.
11. The Tragedy at Tientsin in 1870 and Tientsin Today.
12. Sir Robert Hart and Our Debt to Christian Diplomats.

AUGUST—THE YEAR'S WORK OF THE UNITED PRESBYTERIAN CHURCH.

1. The Utility and Futility of Money as an Agent in advancing God's cause.
2. The Story of the Year. (Assign the various departments to different individuals )
3. A Question and Answer Exercise from "A Treasury Catechism."
4. What is meant by the "Foreign Mission General Fund?" How is it accumulated and how expended?
5. Reading Circles in the Auxiliary Societies.
6. The Duties of Literature Secretaries.
7. A series of Brief Comments on (a) The value of Homes for Missionaries' Children; (b) The duty of prompt and systematic remittance of contributions; (c) The work of the Finance Committee; (d) The endowment of hospital beds; (e) The method of selecting and appointing missionaries.
8. The widening Prospect of the United Presbyterian church.

SEPTEMBER—CHRISTIAN MISSIONS. PART II.—ON THE THRESHOLD OF THE TWENTIETH CENTURY,

1. Women's Work for their Sisters in China.
2. Some Notable Women Missionaries in China.
3 Chinese Women as Christian Workers.
4. Schools for Girls in China.
5. Young Men's Christian Associations and Christian Endeavor Societies.
6. Peking and Nanking as Educational Centres.
7. Yung Wing and His Chinese Boys in the United States.
8. Lessons Learned from the War with Japan.
9. Brewing of the Boxer Storm.
10. Compare the Empress Dowager with Catharine II of Russia.
11. The Siege of Peking.
12. Message of the Martyrs.

OCTOBER—HOME MISSIONS: PARSONAGE WORK: MINISTERIAL RELIEF.

1. The West as a Mission-Field.
2. The Work of the Woman Missionary in Cities.
3. The Parents' Prime Home Mission.
4. Reciprocal Duties of the W. G. M. S. and its missionaries.
5. United Presbyterian Work among Immigrants.
6. The Need of Denominational Loyalty in Home Mission Work.
7. Financial Aspects of the Parsonage Work.
8 Ways of aiding the Parsonage Fund.
9. Advantages accruing from a suitable Parsonage (a) to the pastor: (b) to the congregation.
10. "Motives and Means" for Ministerial Relief.
11. Method of securing aid for needy and deserving aged ministers or their families.

NOVEMBER—THE OPEN DOOR OF OPPORTUNITY.

1. China in Convulsion.
2. Kuang Hsu and His Schemes for Reform.
3. Ladies of the Legations at the Court of the Empress Dowager.
4. Li Hung Chang and other Eminent viceroys.
5. Chinese Scholars and Statesman in the United States.
6. The United States as a Maker and Breaker of Treaties with China.
7. Russia's Occupation of Manchuria.
8. The "Yellow Peril" and the "Yellow Hope."
9. Men of Might who have Shaped the Future of China.
10. How Missions have Helped in Diplomacy, Philanthropy and Social Progress.
11. Outlook for Chinese Women in the Twentieth Century.
12. Coordination of Christian Forces in China.

DECEMBER—INDIA.

1. Map Study: Our Mission Stations in India, with brief statement of facts relating to each.
2. Is the Punjab open to United Presbyterianism? Specific Hindrances and Encouragements.
3. A Definition of "Self-Support" in Missions.
4. The Need and Value of Suitable Education among the Native Women.
5. Industrial Training. Is it feasible in connection with our Mission?
6. The Necessity of Missionary Holidays, and their Utility to the Cause.
7. The version of the Scriptures used by our church in India.
8. Discussion: The Hospital Work.
9. The Future of the Famine Orphans: Has their rescue been from sin as well as suffering?
10. The training of Native Theological Students.

## MISSIONARY SOCIETY TOPICS FOR 1904.

JANUARY. First Mission Study.
FEBRUARY. Egypt.
MARCH. Second Mission Study.
APRIL. North American Indians.
MAY. Third Mission Study.
JUNE. Freedmen.
JULY. Fourth Mission Study.
AUGUST. The Year's Work.
SEPTEMBER. Fifth Mission Study.
OCTOBER. Home Missions, Parsonage Work, Ministerial Relief.
NOVEMBER. Sixth Mission Study.
DECEMBER. India.

# Thank-offering.

### A NEW YEAR'S PRAYER.

The gift of another year, dear Lord,
From thy loving hand's we take;
O grant that we use it gratefully,
For thy tender mercy's sake!

Its every moment should speak of thee.
Its hours show forth thy praise,
And freighted with love and kindly deeds
Should be the hastening days.

Thy watchful love hath brought us safe
Through the old year's paths, we know;
So stretch thy kindly hand again,
And guide us as we go,

Through the untried ways of this year so new,
And grant that our paths may lie
Where the brightest beams of thy bounteous grace
May fall from thy throne on high.

Lift up our hearts till they sing for joy,
And grant us the gift of "peace.
Good will toward men," that the Christmas cheer
May not with the new year cease!

—*Selected.*

### A January Message,

JANUARY, the first month of our New Year, should carry with it thoughts of new mercies, new blessings, new privileges, new opportunities, new gratitude, new gifts, new service.

Study for a moment what the word January means. The name was given to this division of time in honor of the heathen god Janus, who was worshiped by the Romans ages ago. This god was represented as sitting upon a costly throne holding in his right hand a scepter and in his left hand a key. He was regarded as the "sun god" who opened each day with his golden key; hence the Romans worshiped him at the beginning of every action. Gates and doors were every where placed under the care of Janus, and to this day the keeper of such is named a "jan"-itor. Janus had two faces, one looking backward—retrospective, and one young, bright and hopeful, looking forward—prospective.

At this the beginning of the New Year as Christian workers, like the heathen god, Janus, let us look both backward and forward, but not forget that our God—the true God—holds the scepter of Love over us and in his kind, loving hand is the key that opens the future to us. In reading the record of the past, let us thank God for what He has permitted us to do for Him, and more than ever before hold all we have for His use in the future.

Surely this New Year—1904—must have great work in store for our denomination; for never have such glorious opportunities for hastening the coming of Christ's kingdom opened before us in all our mission fields as are open to-day. Never have the calls from the spiritually needy been so loud or so long or so agonizing as to-day.

How are you, reader, going to treat your opportunities for work for the Master during the next twelve month? Will you improve them day by day as God expects you to do, or will you let them pass by for "a more convenient season," which, remember, *may never come to you.* At this, the very beginning of the year, will you not consecrate your time, your talents, your means, your service, your *all* to the advancement of Christ's cause in your family, among your own friends, in your own community, in your own land, and in other lands? Only *thus* can you possibly obey Christ's loving command to you, "Go preach the gospel to every creature." "Use all till I come" is written over all you are and all you have.

No more sacred trust has God given to you than your time and nothing is more needed in the Master's work to-day than consecrated hours and days. The giving

of time to the Lord's work is one of the weakest points in our women's work in this age of the church. In every congregation, in every missionary society, there are so few who willingly give time—even one single hour—to the monthly missionary meetings. And yet the great multitude of Christ's professed followers find time in plenty for all other purposes; yea at times even for those upon which is *not* written "Thus saith the Lord." Failure to give time is a misuse of trust funds just as much as a misuse of talents or money.

To-day the great mass of humanity is swept along in the rush and push and whirl of daily life and seem to have so little time for God; so little time to sit at His feet to learn of Him; so little time to rest under His shadow and gain strength for increasing duties: so little time for turning the ear heavenward to hear Him say, "This is the way, walk ye in it;" so little time to "lift up the eyes and look on the fields" as He directs.

May the Lord pour out His blessings upon the church this coming year until all, older and younger, after sitting at His feet to learn of Him, will be "up and doing."

Yours sincerely,
MRS. MARY CLOKEY PORTER.

## *Activity.*

Activity, not passivity, is the demand of the age. The powers of evil are not hesitating, neither are they timorous; so our missionary organizations need to be aggressively urgent in good works and not timidly so. "Ye shall be witnesses unto me" came the message to the disciples awaiting at Jerusalem the promise of the Holy Ghost and when He had been received, they prayed, "Grant unto thy servants that with all boldness we may speak thy word."

Such a spirit as that poured upon the disciples over nineteen hundred years ago, one that gave firmness to the wavering boldness to the gentle, and power for unquestioning allegiance to all, is that for which prayer should ascend at this opening of the New Year—a spirit which will enable an army of church workers to march forth to victory under the banner of Him of whom Peter testified, "We are His witnesses."—*Presbyterian Leaflet.*

# Young People's Department.

## *Our New Missions.*

KHARTOUM and Omdurman constitute one of our new missions in the Sudan, the two cities being in opposite sides of the Nile. About five hundred miles further south is the other station Dolaib Hill, Sobat River.

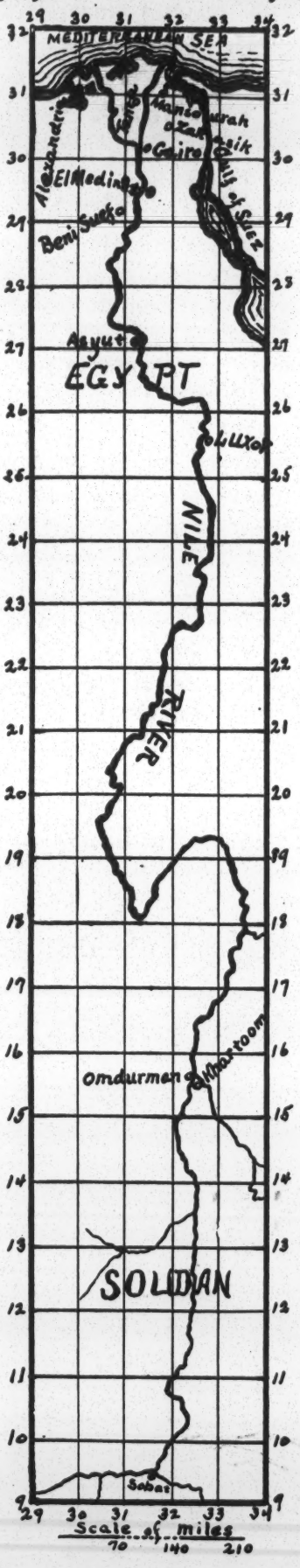
### *Notes from Dolaib Hill, Soudan.*

MRS. MCLAUGHLIN writes under date of October 22, 1902:

When we arrived seven months ago there was not even a foundation stone to lay. First, it was necessary to make preparation for living—a place to live and something on which to live. The next day after arriving, work was commenced on houses and in a few days a garden was planted. Then fences must be made for protection, and ditches dug for drainage to decrease the number of places for the propagation of mosquitos. Second, it is necessary to have some knowledge of the language before teaching can be done. Being an unwritten language, it is slow work obtaining a working knowledge of it.

May God give us grace and strength for

*Map of Our Missions in Africa.*




the work.

REV. RALPH CARSON writes :

The Soudan, the little I have yet seen of it, reminds me of a boundless prairie covered only with tall grass and dotted in spots with forests and jungle, the haunt of the lion, the leopard, the elephant and the rhinoceros, besides countless smaller animals, wonderful plumaged birds and dangerous serpents. In places the broad plains become much like an arid desert, especially during the dry season when every thing becomes parched and the black soil cracks open with tne heat. On account of the lack of water, nearly always the natives build their round mud huts near the banks of the river, grouped in bunches, to form villages, which in turn or grouped more or less and governed by a "Snerhb" or a king, called "Mek," often having only nominal power.

The people of the Soudan are of many tribes, who vary greatly in personal appearance and customs and even more so in language. For instance, the Shillas, among which tribe we are now working, are tall and black as ebony, while the Durkas, the next tribe above us, are of a medium shade of brown, not very unlike our American Indians. The Shillas are seen in skins, both literally and figuratively speaking. The men and boys dress from head to foot in the same tight fitting skins with which nature endowed them. Since our missionaries have been here there has been a noticeable improvement in this respect; the number of men who buy clcth and use it is becoming greater.

Our work among this primitive peopte may be described as three-fold at present. Since the people know nothing about work, we try to make our mission station as largely an industrial mission as our circumstances permit, in order to teach them the rudiments of a civilized life. Another department is that of Dr. McLaughlin's medical work which besides greatly benefiting the people, opens up their hearts towards us and the Gospel and enable us to become acquainted with

them in a manner hardly otherwise possible. The third branch of the work, which is all important, is that on the language. It is a spoken language only as yet. Besides learning it ourselves, which is a most difficult task in view of the fact that there is no one to teach us who can speak both it and English, we have to reduce it to writing, spelling out the words in English letters, and then translating the Bible into it. Thus far the most we have been able to accomplish has been to endeavor to *live* the Gospel before the people. How signally we often fail in this none realize as vividly as we ourselves.

I have not spoken a word of our school work, which we are now trying to discover the best means of beginning; nor of the houses we have to build with our own hands out of brick made by ourselves; nor of how we have to do all our own carpenter work, make our own gardens and in fact do everything which requires any skill.

MRS. J. K. GIFFEN writes:

The newness of the mission work in the Soudan no doubt gives to it much of interest and yet that very newness makes telling of the work very difficult. It has no history, no past. It has nothing but a beginning and a future. And what its future will be depends in large measure on how much of our lives, of ourselves, we are willing to spend for it. As a church I wonder if we appreciate the honor or realize the responsibility that has been placed on us by the Master in opening up to us this work in the Soudan. It is surely a great honor to be permitted to carry the story of His love to a people who have never heard of Him and it should be a great joy as well. And the responsibility! Stop and think of it for a little. There is danger that we may sometimes forget how much our responsibility means. We believe that our church was called to this work, and in obedience to this call missionaries were sent. In this we have partially met our responsibility. But remember this is only the first step in a long journey.

It is impossible to make clear to you the ignorance of these people, or their utter inability to help themselves. In trying to measure their ignorance you would naturally call to mind some one you know who has had no education, who does not know how to read. But that in no way approaches the depths of ignorance of the blacks; they do not so much as know that there is anything to know. There minds are as undeveloped as a child three years old. They must first be taught that they have minds, and then be taught to use them. They have a certain childish natural brightness of mind, that causes them to imitate what they see done, to notice things new and strange, and to ask questions about them. This leads us to expect development when they have been given opportunities.

But do not confound the idea of innocence with their ignorance, for the latter does not exclude the commission of sin. They, like all mankind, are prone to do evil, and it is our privilege and duty to teach them the sinfulness of sin and point them to the Saviour; and now that their country is open to the traffic of the world, they are in great danger of being led into the sins of the more civilized nations. This is more particularly true of the Arabic speaking population of the northern Sondan, and it is our privilege to shield them from temptation while we develop in them the power to distinguish the good from the evil and to resist the evil. They are naked and homeless, for while their mud walls, roofed with a thatch of straw, may be called "houses" they in no way resemble a home. We must arouse in them an ambition to do and to be something higher. They must be taught the dignity of industry, and they must be shown how to cultivate their rich soil. We must follow up the schools that are now open in Omderman and Dolaib Hill with many more all through the Soudan, and we must have more women to live among them, to live for them, to love them, and to teach them day after day of that love that passeth understanding.

That this may be and be soon, the young men and women of our church must be willing to give their strength for any service the Master may require.

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## *Helps for January Meeting.*

(CONTINUED.)

The subject of China is to occupy as much of the studies of the missionary societies for 1904 that it seemed best to call attention to some of the many helps prepared.

The two leaflets, "Child Life in China," and "Home Life in China" are good; price, 2c each; "China Question and Answers," contains a great amount of information, price 5c. For any of these, as well as for Rex Christus and set of pictures and leaflet "How to Study Rex Christus"

send to Miss Elizabeth Caughey, Otto, Pa.

Junior superintendents, who wish to keep their society in touch with the study of the women's society will find "China a Course of Twelve Lessons" very useful. This is published by the Congretional church. The Foreign Missionary Society of the Methodist church has instituted a "Children's Reading Course" for 1904. It consists of their Children's Missionary Magazine, a book, "Twelve Little Pilgrims," price $1, and an attractive pamphlet, "Gilt Edge Bits of China and other Stories," price 15c. By substituting the Junior Missionary Magazine for their magazine the Course could be used by our Juniors. "Peep into China," by E. C. Phillips, published by Carrell & Co., New York, price 75c, is an instructive story of his children who spent a year in China. Another book, although not a story, is quite as entertaining—"Child Life in China," by Mrs. Bryson, price $1.

Books of reference for the study of China are many. The "Geography and Atlas of Protestant Missions," by Rev. Harlan P. Beech, is in two volumes, one of text and one of maps. The price is $4, but the books, including all mission lands, will be equally valuable whatever the field studied. "Chinese Characteristics," by Arthur H. Smith, price $2, is written in a quaint style and is reliable in information.

Probably the cheapest offer of a Reference Library is that made by the Presbyterian church, express prepaid: "Chinese Characteristics, Village Life in China, Mission Problems and Methods in South China, China and the Chinese, Two Heroes of Cathay." These five books for $5—regular price, $7.25. Sets are not broken. Address orders to 156 Fifth Ave., New York, N. Y.

Persons not wishing to invest so much will be pleased with "China and the Chinese," by Dr. Nevins; price 75c. This is one of the volumes of the Missionary Campaign Library No. 2. "Dawn on the Hills of T'ang," by Rev. Harlan P. Beech paper 35c; cloth, 50c. The "Hills of T'ang" is one of the many names used by the Chinese for their own country. "China in Outline," by Rev. J. T. Gracey, price 15c, is a little book of valuable information. "Princely Men in the Heavenly Kingdom," by the same author and at the same price, takes for there princes Morrison, Mackenzie, Gilmore, Nevins and Mackey. Following the biography of these men, given in five chapters, is the sixth, devoted to the "Princely Martyrs" of 1900.

In the Missionary Campaign Library No. 1, is the "Chinese Slave Girl," useful in studies No. 1, 3, 4 and 5.

The editor of the Young People's Department will be glad to answer any inquiries concerning these books or persons can send for these books through her if so desired. If not possible to purchase many reference books by all means possess "Rex Christus." Miss Clementine Butler, secretary of committee on the United Study of Missions, writes in a personal letter, "I hope you will endeavor to have your members understand that the thing they need is to own the book, "Rex Christus;" not only for their own sakes, but for the whole household. Such a presentation of facts will be good reading for the business man, the youth in college, as well as for the woman who is interested in Missions."

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## *Helps for February Meeting.*

### *EGYPT.*

It is taken for granted that all are familiar with the letters from Egypt in the Foreign News Budget that appears each month in the Magazine and the Minutes of the W. G. M. S., which is the July number of the Magazine; also the letters in our church papers.

The mission topics of the Y. P. C. U. for the past year included Egypt and the Soudan, for which Rev. C. R. Watson prepared articles in the Christian Union Herald. The Herald of January 8, 1903, contained an article on the study, "A Survey of the Area, Population and Government of each of our Mission Fields." February 5, a study of the appearance, dress, food, home life, social customs and superstitions. March 12, a study of the Arabic Language, its character and difficulty, the ignorance of the people, the spirit of Mohammedan education. April 9, A stndy of two missionary agencies, the colporteur and the evangelist. May 14, a study of educational and medical work as evangelistic agencies. Oct. 8, a survey of the sorrowful past history of the Soudan, slavery, the Mahdi rebellion, General Charles Gordon's death, Kitchener's conquest of the Soudan. Nov. 12 an account of the establishment of our Mission, and the present opportunity. Dec. 10. A general survey of what remains to be done, what can be done, and what ought to be done.

Copies of The Christian Union Herald can be obtained from the United Presby-

erian Board of Publication, 109 Ninth treet, Pittsbugh, and "The Hand Book," rice 3 cts., giving other references on hese studies, from Rev. Watson.

Rev. Watson has also prepared a missionary program on Egypt, "Into the Harest Fields," that presents the different epartments of the work in a condensed rm, price 5 cts.

The 48th Annual report of the Mission Egypt, and the 2nd Annual report of e mission in the Soudan is included in e annual report of the Board of Foreign issions for 1903. It has many full page ustrations. Free distribution.

The Egypt series of pictures, price 30 cts., and map of Egypt, together with the map of India, can be secured from Rev. C. R. Watson, 921 Witherspoon Building, Philadelphia. Set of two separate maps, $1.25. For any of the following leaflets send to Miss Caughey:

| | Each |
|---|---|
| Questions and Answers | 2 cts |
| Our Sisters in Egypt | 3 cts |
| What the Gospel Has Done for Egypt | 2 cts |
| Importance of Book Distribution in Egypt | 3 cts |
| Evangelistic Work in Egypt | 2 cts |
| Marvelous Power of the Printed Word | 3 cts |
| Medical Missionary Work in the Delta | 3 cts |
| The Soudan Mission—Its Needs | 3 cts |
| Little Girl Life in Egypt | 1 ct |

# Foreign News Budget.

## *Egypt.*

Mrs. H. M. Harvey writes from Cairo:

The schools for girls in Cain began their ar's work on September 1. Miss Thompson orts seventy-five enrolled in the Fagolla the st day, which is very good.

We hear from the college in Assiout that er 100 new pupils have been enrolled, this ng more than usual for the first.

Rev. and Mrs. Shenooda Hannis, of Sinaris, e sad over the death of their little baby boy. eir third son started in the college in Assiout the opening. Their three sons are there w—all bright boys. Rev. Shenooda has been tor in Sinaris for over 27 years, and is reected and loved by the people of the village, well as by those of his own congregation.

At a late communion a young man connected h the church very much against the wishes his brothers and other friends. During the vice they entered the church and, taking d of him, tried to drag him out. The case s afterwards reported to the Sheekh of the n, who said we should have killed any one o had come into a mosque to take any one by force. The family left the town, saying y were not able to bear the disgrace of hava brother a Protestant. But we are not couraged, for we have had almost as bitter lings shown by persons who afterwards reted and acknowledged themselves on the d's side.

Mrs. M. R. Hart writes from Zagazig:

As we do not have school on Saturdays, I nned to spend the last Saturday in a town r here, where the friends have been feelthat they were not receiving due attention. he American School in this town is doing d work, and has a good name, but it is for s; and—why do we care more for the boys n we do for the girls? the people ask us.

A sister of the teacher in the boys' school has been living with her brother for the past four years, and has had a small school for girls. Now she has gone, and the people are calling for another. I went, thinking to sympathize, and at the same time to try and make them believe that it would be impossible for us to undertake another school under the present circumstances. The facts remain, but when one sees a town of 5,000 people without even one school for the education of girls, and when you remember the lack of home training, making their condition so much worse than it otherwise would be, it seemed as though the Lord was trying our faith in His ability to carry on what it seemed impossible for us to undertake.

I encouraged the people who are wanting a school to let us know the very most that they willing to pay for it, and if the Lord approves our undertaking this, He is able to arrange for the rest while I am trying to find a suitable teacher.

We are rejoicing in the fact that the weather is keeping so pleasant with us. Although our town numbers 38,000 people, we do not have paved streets, and when we have rainy weather it is very difficult to get abroad in the town. Then, too, the soil does not absorb the water, which must remain on the ground until it is taken up by evaporation. During this time there is always a great deal of sore eyes and sickness among the poor people.

We are happy to see our building progressing. It may seem slow, but building is necessarily a slow process in this country, and we are very glad to know that one end of the first story is almost ready to begin with the roof.

Many of us are looking forward anxiously to the coming of the mission parties soon to arrive. There is a place awaiting each one of them, and I am sure that their help and presence are much needed and will be much appreciated in the different places to which they have been assigned.

I had the pleasure of spending a few hours

in Mausourah last week, and while there saw the property of the English gentleman, which is to be sold soon, and of which he has given the mission the first chance of buying. Considering the lack of available property and the expense of it, it really seems a pity to miss this chance. I hear that the Catholic mission in Mausourah are doing all they can to get it, and this makes me feel that there must be a bargain in it.

Mrs. Jeannette W. McClenahan writes from Assiout:

August 20th found most of the missionaries back home preparing for the opening of school. Vacation by the seaside was pleasant, but how good it seemed ti get back home, eager to begin another year's work! Schools were to open August 26th, and all were busy preparing to receive the students. We were tempted to wish that the days would lengthen, so that there might be time to enjoy the calls from friends and at the same time have all in readiness by the appointed time. A few did not wait, but came several days before, and by the 26th the courts were swarming with boys and girls meeting old friends and making new acquaintances. The following day 120 *new* boys were enrolled in the college, and a large number of girls in the P. M. I. One young man who went out last year to teach in a Coptic school returned to graduate this year, bringing with him twelve new ones, of whom one is a Moslem. More have come from the Delta this year than previously, and one town sent six for the first time.

There are many applications for private rooms from a class of students who are able and willing to pay for good accommodations. At present there are 580 enrolled in the college and about 200 in the P. M. I., with a prospect of still more to come.

The party of American teachers reached here safely and began work at once, all showing and feeling the deepest interest in the work, and they are now going ahead as if they had come thoroughly prepared for whatever duty or opportunity that would present itself to them. It is impossible to calculate or measure the good that these young men are doing among these 580 students who come from all parts of Egypt, the same being true of the young lady teachers in our schools. Last Sabbath 690 boys and girls were in attendance at Sabbath school, and over $15 was the amount of collection. Dear friends, it is ours to see these encouraging signs and to work with and for these interesting people, but it is little we could do without your prayers and efforts. The work is yours, and together we look for the fulfillment of God's promises for Egypt.

Mrs. Lida Coventry, of Mansoura, writes:

Last Sabbath, September 27, the communion of the Lord's Supper was observed in our little church in Mausoura, and our hearts were made glad by two being received into the church, one a young man who has been attending the government school in Cairo since finishing the course of study in our school; the other a Muslim, who was baptized several months ago, but whom it was thought best not to receive into church membership at that time, although he had been wanting to join for some months.

When he was baptized, his wife was very angry and threatened to leave him, but last Sabbath she was present during the entire service and seemed quite happy when I spoke to her after the service. Will you not unite with us in praying that she, too, may be brought into the fold in God's own time? The children come regularly to Sunday school and church and the father wishes to have them baptized.

Items from Assiout:

A month or more ago, when asked to write first impressions of Egypt, I felt they were too confused to be clearly expressed; and now, a few weeks later, these strange sights and sounds have become quite natural, though always interesting. One thing I have learned, that seeing a thing is different from hearing of it. I have often read of the mud houses, furnitureless and comfortless, but to sit down in such a house, bare but for the earthen oven and straw mat spread on the floor (in our honor), with the mistress and her neighbors gathered around one, makes one feel one's own privileges and the destitution of these our sisters as nothing else can.

Another impression is that this is the land of Christmases. We have had either four or five of them—the 25th of December, the Coptic Christmas; the Greek one, and that of the Armenians. On the eve of the Coptic feast it was our privilege to go to the Coptic cathedral in Cairo and see some of the exercises. We passed through a large gate into a courtyard, though almost refused admittance because we were women. The party consisted of Dr. Lawrence, Miss Martin, and myself. From the courtyard we entered the church, quite a large structure. The interior was seated with chairs and seats, presenting an appearance not unlike one of our own churches in that respect. There was a "dim religious light" there, and going towards the front we found it came mostly from candles in the hands of choir boys, though there were a very few lighted in the magnificent chandeliers. The choir-boys were dressed in white with a red (apparently) satin sash across their breasts, under their arms, and then crossed at the back and brought over their shoulders, one end reaching almost to the feet on one side and one on the other. They wore red caps on their heads. The exercises consisted mostly in the boys singing or chanting in Arabic. Between times some one would mount the pulpit and read from the Scriptures. While the reading was going on, the boys would talk and laugh amongst themselves. It made me wonder how our worship would impress an outsider. Can others see that we worship from our hearts? Once or twice a priest in gorgeous robes came out waving a censer of burning incense, the odor of which went all through the church. When a priest would bring out a small crucifix the choir-boys all prostrated themselves. The service lasts till 2 a. m., so we concluded to leave before the close. The audience consisted entirely of men except for a few foreign women visitors. The priests partook of the communion, and the next day, while calling, we received a piece of the communion bread. It is a round cake, perhaps an inch thick and from three to five inches in diameter. On the top is a circle with God, Jesus Christ written around it in Coptic letters. Inside the circle are twelve squares representing the twelve apostles, while five holes are meant to show the five wounds our Lord received.

How this form and ceremony shows us the deep need of the very life of God in all our lives and worship! May He come by His Spirit in fullness upon us!

An interesting letter from Alexandria.

It was approaching the time when

folk think of retiring to rest, and the missionary's wife was weighing in her earthly mind the probabilities as to the speedy departure of her husband's visitor, when a knock came at the outer door. She sighed mentally as she ushered into the study what seemed to her depraved, uncordial heart (!) rather "a miserable excuse for a man."

Later the guests departed, and she was joined by a tired husband—tired in body, yet mentally refreshed. This man whom I had dubbed a "poor excuse" was the source of the missionary's refreshing. Here in Alexandria, the gatherer of the scum of the world and of the churches, we have a constant flow of those who follow us for the loaves and the fishes. A frequent argument of these immigrant, nominal Christians in applying to us for help in finding work is that if we refuse their request they will leave the Protestant church.

Heartsore with a number of such visitors, the missionary had rejoiced to meet Mohommad, whom no worldly benefit had induced to abandon the religion of the Prophet and cling to that of Jesus. He has for three years been a simple, earnest, unostentatious believer, working quietly at his original trade, attending church services and meetings regularly, and carrying ever faithfully in his pocket a cheap copy of the Gospels, which he is, through constant practice, acquiring a certain facility in reading.

Next time I meet this "poor excuse," I shall look at him reverently as one of those of whom the kingdom of heaven is made up.

### *India.*

M. E. Barr writes from Pathankote:

Another vacation is over, and we are all at our posts again. The season so far has been very unhealthy, so much fever, cholera, plague, etc. But as the weather becomes cooler there is less sickness. Several of our little orphan girls have been down with fever. One was very ill last week, but is now better, although very weak.

This is the time for house-cleaning and getting tents, etc., ready for itinerating. Our house is being whitewashed, and I sit down in the midst of dust and dirt to write these few lines. The workmen are very slow, and try one's patience very much. The whitewash is put on with a little brush which the men make themselves by tying up little reeds and pounding them till soft. This does nicely for splashing the whitewash over everything. This work finished, the tents must be taken out, overlooked, and mended, so that all may be in order for camping.

We hope to go out early this year, just as soon as we return from annual meeting. Our field lies along the foothills. The main roads horseback or walk. The people, however, are very friendly and listen well, so we feel compensated for their rough ride by the pleasure they have in giving them the good news of Christ's love.

Anna M. Hamilton writes from Dharmsala:

Just a year since we left New York harbor for India. What a year it has been, too—so full of new and strange experiences; so full of happiness! Truly a kind Father has been leading us. As we bade farewell to home and dear ones and launched out into a new world among strangers and into a new life, and though we were glad and anxious to go, our hearts were at times weak as we thought of what must be awaiting us, of the many things which would be so hard for us, of how lonely we should be without the dear home friends.

But this was all needless anxiety, for we were scarcely out of sight of home when happy experiences began to befall us. Kind friends were raised up for us all along the way, and the beauties of nature provided such a feast for us continually that one could not have been sad. Reaching Bombay and receiving a great armful of letters of hearty welcome from our missionaries in the Panjab made us feel that we were coming among friends; and we have found these friends even dearer than we had anticipated. The winter on the plains with them was full of interest and profit, and the season on the hills has been very enjoyable. Altogether, the year has been one of the happiest of our lives.

We had planned to return to the plains next week, but just received word that the annual meeting will be postponed for a week, so we decided to stay here until the following week.

The weather here is most delightful now—the rains over, the clouds gone, and the high mountains visible at any time. The air is so cool and bracing that we are very thankful for this week of rest here, particularly so as we have just heard that there is a great deal of fever, plague, and cholera on the plains.

We are all looking forward with much interest to the coming of our secretary and the new missionaries. The only regret is that there are not more of the latter. Dear young people, won't you come? I am sure you would if you only realized the great need the Master has of your labor here for Him, and of His kindly dealing with those who come here to work for Him. We are glad we have come, and our constant prayer is that many more may come soon, and that we all may be filled with the Spirit for service and do our Father's will in all things.

## FROM Month TO Month.

### *Board of Directors.*

The regular meeting of the Board was held December 1st and was opened by the president comducting devotional oxercises. Prayer by Mrs. E. M. Hill.

The business manager of Juniors Magazine reported a balance in bank of $67.22, and presented a bill for printing amount $57.22, which was endorsed and ordered paid.

Recording secretary read the quarterly report of Women's Magazine, which was approved.

The Foreign secretary reported that the Foreign Board had appointed Miss Hammond as missionary to Egypt, but that she can not be ready to go before the first of the year. The new and returning missionaries arrived safely. We have pledged salaries for several more. Where is there one to say, send me?

The Freedmen's secretary reported the deed for property at Millers Ferry recorded and the money promised for the dormitory when this deed was recorded was ordered sent at once. Norfolk sewing and cooking departments reported; also the farm that the sale of cotton amounted to $600. Some of the farm tenements desire to buy small plots of the farm. These are to be uot less than five acres, and while one person may buy several plots, the total sold to one person to not exceed twenty-five acres; sales restricted to persons desiring it for homes. At Camden, on account of the opening of new dormitory, bedding is much needed, and at most, if not all, the stations the supply of second hand clothes is not nearly equal to the demand. The people of Camden have decided to call the new boys dormitory the C. Jane Vincent Home. A Conference was hold with representation of the Freedmen's Board on the article of agreement between the two Boards, with a view of gettiug an understanding of how the Women's Board can support work of which it is not cognizant. An attempt is to be made to live up to the agreement of 1895.

The Home secretary reported thirteen addresses made in the presbytery of Des Moines.

Mrs. Marlin was re-appointed lady missionary at Bloomington, Ind.

A donation of $1,000 was granted to Evanston Ill.

MRS. SAMUEL YOURD.

## Mrs. Margaret Pressly Mehard.

A tribute of love to the memory of Mrs. Margaret Pressly Mehard from the Women's Missionary Socisty of the First United Presbyterian church, of Erie, Pa.

On September 17th she entered into the rest that remaineth for the people of God. Her life was filled with earnest, faithful Christian activity. Her presence and companionship in our Master's work were helpful to us, and she will be greatly missed, yet we are sustained in our sorrow by the full persuasion that she is now in the possession of the faithful worker's reward, and that our loss is her unspeakable gain.

We, as a society, bow in humble submission to the will of Him who doeth all things well, and recognize His wisdom and goodness in ordering all things for the good of His people and the glory of His name.

We extend our heartfelt sympathy to the bereaved husband, the sorrowing mother, brothers and sisters, and commend them to the loving Saviour whom she loved and served.

Committee.

## Mrs. Anna Bogle.

A tribute of love and respect from the L. M. S. of the United Presbyterian Church of Pittsburg, Kansas, to the memory of Mrs. Anna Bogle, who was called to her heavenly home Sabbath, April 26, 1903, at the age of 75.

A long life of service for the Master was closed with the departure of this Christian woman. She was a faithful, constant, unassuming Christian, true to all duties, faithful to all friends, and she had a kind, encouraging word for all. We would testify to her faithful attendance on all church services, her deep interest in missionary work; and, while we miss her presence and help, and feel the loss of a worthy member, we know it is well with her for the Lord doeth all things well.

MRS. J. A. GIBSON,
MRS. JOHN WILSON,
MRS. J. T. STEWART,
*Committee.*

## Mrs. Mary J. Rose.

A tribute of love and respect to the memory of Mrs. Mary J. Rose, from the Woman's Missionary Society of the United Presbyterian Church, Calcutta, Ohio, who died August 1903.

It is the first time since our organization that the angel of death has visited us. As a society we feel that we have lost a cheerful faithful worker. Her life was one of faith and hope, which ever made her a genial friend and companion. The Master's work was very dear to her heart, and she considered it a privilege to give a dearly beloved daughter to that work in a foreign land, Mrs. May Rose Hart, in our Egyptian mission.

As death enters our ranks, may we be admonished that soon we may be called away and like the dear sister who has entered into rest may we have our lamps trimmed and burning, waiting for the coming of the Bridegroom.

While we as a society mourn the loss we have sustained we would bow in humble submission to His will.

We would extend our heartfelt sympathy to the sorrowing sons and daughters, and commend them to Him who hath said, "I will never leave thee nor forsake thee."

MRS. NEWTON MOORE,
MRS. JOHN WRIGHT,
*Committee.*

## Mrs. Mary S. McGeoch.

At the regular monthly meeting of the Women's Missionary Society, Argyle, New York, the inclosed resolutions were adopted and the secretary instructed to forward them for publication to the Woman's Magazine.

The Women's Missionary Society of the United Presbyterian Church, Argyle, New York, wish to offer a tribute of love to the memory of Mrs. Mary L. McGeoch, who was home September 19. She was the widow of Mr. John McGeoch, for many years an elder in the Argyle Church.

In the death of our sister we have met with a severe loss. By her noble character and her sympathy she endeared herself to all, and was ever interested in what would advance the interests of her Master's kingdom.

Mrs. McGeoch was always in her place, full of zeal, and ready to speak a helpful word at Sabbath service, at prayer-meeting, and at the Missionary Society. "Blessed are the dead who die in the Lord."

May the everlasting arms of God's love hold the sons and daughters thus bereaved.

MISS S. E. TAYLOR,
MRS. R. E. HALL,
MRS. H. H. CRAWFORD,
*Committee.*

## Mrs. Mary Graham.

The Women's Missionary Society of Quincy, Iowa, desire to place on record a loving tribute to the memory of Mrs. Mary S. Graham,

died September 28, aged 88 years, mother of Rev. J. D. Graham, pastor of the United Presbyterian Church of Quimby.

Truly she was a mother in Israel. Although she had been with us but a few years, in two of which she was an invalid and unable to attend our meetings, yet her heart was with us, and she was ever ready to aid in every good work. Though quiet and unassuming in her disposition, her lovely Christian character was an inspiration to all who knew her.

Her work on earth is ended, and we miss her presence, and while we sorrow at her death, we are comforted by the thought that her life demonstrated that she was one of God's children, and he has simply called her home.

Therefore, be it resolved that we ask others to emulate her example of faithfulness in her Christian life; that we extend to her bereaved family our deepest sympathy, and that these resolutions be placed on a page of our minute book and printed in the Missionary Magazine.

MRS W. G. FEE,
MRS. M. FENTON,
MRS W. C. JOHNSON,
*Committee.*

## Mrs. Wm. Irwin.

A tribute of love from the Woman's Missionary Society of the United Presbyterian Church of Ireton, Iowa, to the memory of Mrs. William Irwin, who was called to her heavenly home October 2, 1903.

Although seldom able, by reason of failing health, to attend our meetings, yet she never lost sympathy or interest, but was ever readv to help on the work of the Master. She was a true Christian friend, generous and hospitable, scattering sunshine all around her, even when suffering from great bodily weakness. Our sympathies go out to the lonely, devoted husband, sons, and daughters, and we commend them to Him who has said, "My grace is sufficient for thee."

MRS. H. F. WALLACE,
MRS. W. C. TILFORD,
MRS. S. MCGONAGAL,
*Committee.*

## Mrs. W. R. Ford

The Woman's Missionary Society of the Second United Presbyterian Church, Pittsburg, Pa., offer this tribute of love and esteem to the memory om Mrs. W. R. Ford, who was called to her heavenly home October 9, 1903.

She was an active worker in our society and took a great interest in all the departments of its work, and with loving words, wise counsel, and liberal giving helped to make others know and love the dear Savior whom she so faithfully trusted.

From 1888 she had been a member of the Women's General Missionary Society, and although prevented from attending many of its meetings, her great desire was the success of the work in the foreign, as well as the home field. She also did her part in the work of the Women's Association, being a member of the Memorial Hospital Board under its care.

We miss the kindly greeting at our meetings, in the Bible class, and at the church services; but our loss is her gain. May we be admonished to a more active and earnest service, and when the Master calls, grant that we, too, may be ready.

To the sorrowing family we extend our sincere sympathy, and commend them to the tender care of the good Shepherd in whom she trusted.

COMMITTEE.

## Mrs. Jennie Beatty McMichael.

The Women's Missionary and Aid Society of the Fifth Church, Philadelphia, have placed on record the following minute on the death of Mrs. Jennie Beatty McMichael:

Though with us scarcely more than a year, Mrs. McMichael, by her zealousness and earnestness, manifested that she was fully capable to do the work assigned her, and was heartily concerned in the consummation of the same. She realized that much was to be done, and gave herself unreservedly to the work, little thinking that "the time of her departure was at hand." The call to lay aside all earthly duties came suddenly, and scarcely before any of us realized it, the Death Angel had entered our midst and claimed our second president.

The great lesson of life's uncertainty is thus brought to our notice, and we are once more reminded that "man's days are as grass, as the flower of the field. So he flourisheth; the wind passeth over it and it is gone, and the place thereof shall know it no more forever."

COMMITTEE.

## Mrs. Rev. John Ferguson.

The Woman's Missionary Society of the United Presbyterian Church of Newton, Iowa, tender this tribute of respect:

WHEREAS, Mrs. Rev. John Ferguson, our former pastor's wife, has recently been called from our congregation to another field of labor and usefulness in the Master's vineyard,

*Resolved*, That by her earnest Christian work she has set us an example worthy of imitation, especially in her faithful attendance, never being absent during her seven years' labor with us; and that while we miss her presence and words of encouragement in our meetings, we have reason to hope that our loss will be the gain for the other field to which she may go.

*Resolved*, That each member of this society has lost a faithful friend and companion, one to whom we could ever go for advice; the church, in all its departments, an earnest Christian worker, and the city and community a valued leader.

*Resolved*, That we express our sorrow in losing one so faithful and zealous in the Master's work, and that God's richest blessing may be hers in her new home, is our earnest prayer.

MRS. JOHN DICKSON,
MISS JESSIE HERRON,
MISS MARY L. MILLER,
*Committee.*

# Treasurer's Report for the Month of November, 1903.

| PRESBYTERIALS. | Foreign Schools. | Medical and Foreign Missions. | Foreign Salaries. | Home Missions | Indian Missions. | Freedmen's Missions. | Junior Special. | Parsonages and Church Extension. | Ministerial Relief. | Interest on Parsonage Loans. | Home for Missionaries' Children. | WOMEN'S ASSOCIATION WORK. Orphans Home. | Memorial Hospital. | Home for Aged People. | To reduce principal on Investment Loans. | Life Membership | TOTAL. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Allegheny | 16 00 | 15 00 | 145 00 | 30 00 | 13 00 | 120 00 | | | 70 00 | | | | | | | | |
| Argyle, | | 15 00 | | 15 00 | | 10 00 | | | | | | 17 00 | | | | | |
| Arkansas Valley | | | | | | | | | | | | | | | | | |
| Beaver Valley | | 15 00 | 50 00 | | | | | | | | | | | | | | |
| Boston | | | | | | 10 00 | | | | | | | | | | | |
| Caledonia, | | | | | | | | | | | | | | | | | |
| Cedar Rapids, | | | 54 00 | 10 00 | | | | | | 33 80 | | | | | | | |
| Chartiers, | 15 00 | 15 00 | 842 75 | 58 00 | | 35 00 | 26 00 | 15 00 | 10 00 | | | | 10 00 | 10 00 | | | |
| Chicago, | | | | | | | | | | 88 80 | | | | | 500 00 | | |
| Colorado, | | 16 00 | 60 00 | 10 00 | | 15 00 | 5 00 | 5 00 | | 112 75 | | | | | | | |
| Concordia, | | | | | | | | | | | | | | | | | |
| Conemaugh, | | | | | | | 35 00 | | | | | | | | | | |
| Des Moines, | | 13 00 | 167 50 | 8 00 | | 21 00 | | | 10 00 | 48 00 | | | | | | | |
| Detroit | | | | | | 10 00 | | | | | | | | | | | |
| Frankfort, | | 6 50 | | 1 00 | | 2 50 | | | | | | | | | | | |
| Illinois Central, | | | | | 10 00 | 10 00 | | | | | | | | | | | |
| Kansas City, | 15 83 | | 35 00 | | | | | | | 47 00 | | | | | | | |
| Lake | 26 00 | 22 00 | | 6 00 | | 17 75 | 5 00 | 6 00 | | | | | | | | | |
| Mansfield, | | | 31 35 | | | | | | | | | | | | | | |
| Mercer, | 15 00 | 17 00 | 702 00 | 13 00 | 2 00 | 20 00 | | | | | | 26 00 | | | | | |
| Monongahela, | | 10 60 | 1135 00 | 70 00 | 10 00 | 50 00 | 5 00 | 10 00 | | 86 03 | | | | | 150 00 | | |
| New York, | | 25 00 | 14 00 | | | | | | | | | | | | | | |
| Pawnee, | | 16 00 | | 5 00 | | 5 00 | | | | 106 00 | | | | | | | |
| Philadelphia, | | | | | 5 00 | 5 00 | | | | | | | | | | | |
| Pittsburg, | 25 00 | | | 5 00 | | | | | | | | | | | | | |
| Princeton | | 34 00 | | | | | | | | | | | | | | | |
| San Francisco, | | 10 00 | | | | | | | | | | | | | | | |
| Sidney, | | | | | | | | | | 30 00 | | | | | | | |
| Wheeling, | 45 00 | 19 00 | | 16 00 | | 15 00 | 12 00 | 10 00 | 10 00 | | | | | | | | |
| Xenia, | | | | | | | | | | 89 10 | | | | | | | |
| Mr. and Mrs. Geo. Paden, | | | 100 00 | | | | | | | | | | | | | | |
| Alabama Farm, | | | | | | | | | | | | | | | | | |
| Proceeds of Sale of Cotton, | | | | | | 600 00 | | | | | | | | | | | |
| Mrs. Nancy Caldwell, | | | | | | | | | | | | | | | | | |
| Indiana, Pa., | | | | | | | | | | | | 33 00 | 34 00 | 33 00 | | | |
| Totals, | 157 83 | 248 50 | *3336 50 | 257 00 | 40 00 | 946 25 | 85 00 | | 100 00 | 534 98 | | 76 00 | 44 00 | 43 00 | 650 00 | | 6568 06 |

*Salary of Native Workers included.

Omit sending cents except in Parsonage Loans.

Send money promptly to the Treasurer.

MISS E. J. SLOAN, TREASURER.

MISS. E. D. BROWN, ASSISTANT TREASURER.

BUDDHIST'S DEVOTION.